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ART. I.—*Travels through the Canadas: containing a Description of the picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants, of those Provinces. To which is subjoined, a Comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Herriott, Esq. Deputy Post-Master-General of British North America.* 4to. *pp.* 602. 2*l.* 15*s.* Phillips. 1807.

WE warn the reader that this is a very heavy book. If his body or his mind be weak, let him not meddle with it. Feeble arms would struggle in vain with the burden, and a moderate attention might be exhausted before half its pages had passed in review. Travellers are really become unreasonable. We could indulge a man with a duodecimo upon an island, or an octavo upon a kingdom. Quartos should be the right of none but circumnavigators or discoverers. Nothing less, however, than quartos, and those bulky, embellished and expensive, will now satisfy the wishes of any man who has crossed a sea or an ocean. If his own brain cannot produce a sufficient supply of materials to fill the determined number of pages, he makes no scruple to plunder from others the fruits of their observations; and the work may be compared to those *hashis* with which prudent housewives present their guests, where a great deal of old stuff is dressed up and concealed by some fragments of high flavoured herbs, or a little *sauce piquante*.

Mr. Herriott appears, from the title-page, to have held an office in North America, and probably has actually seen some of the places which he describes, in which particulars he certainly has the better of many of his cotemporary brethren of the quill. This is an advantage, however, of the value of which our author is far from being completely sensible. He does not even mention it in his preface, though

he is careful not to omit a list of a dozen or fourteen books which he has consulted. 'As some of these,' adds he, 'are written in the English language, it was conceived unnecessary to make any material alteration in the style of the passages borrowed from them.' We are afraid the reader will consider this procedure as very closely resembling the abovementioned culinary operation of *hash making*; though, we fear, the same may not always be found sufficiently stimulating to the palate. This same preface is rather a singular performance. It commences by magnifying the river St. Lawrence into 'the greatest and most wonderful body of fresh water on this globe.' Now, whatever may be its wonders, we beg leave humbly to suggest to Mr. Herriott that there exists such streamlets as the river of the Amazons, and the Oroonoko, both of which surpass in size at least his favourite Canadian river. The first part of the work, however, being devoted to the description of the sublime operations of nature in those regions, may in some measure account for the sort of prepossession so usual in authors. Having begun to wonder, Mr. Herriott is resolved not to have done with so captivating an employment, and he proceeds to express his surprise that there is so great a variety of languages among the savages of North America. The same surprise might have been felt with equal propriety in observing the number of different tongues which are spoken in a small space in every part of the world. The very customs of these Indian savages Mr. Herriott asserts to have frequently but little affinity with each other. Having thought of this subject, however, as we suppose, more seriously, he in the next paragraph declares, that the natives of America seem to possess but little variety in their character or customs. When the reader considers how much profound reasoning must have passed through the author's brain between the writing of these two paragraphs, he may be able to appreciate in some measure, the great length of time which the composition of the book must have occupied. To sum up the account of the savages we learn that their passions are like the elements, either lulled to stillness or roused to unrelenting fury.

Mr. Herriott, having by some means visited the Azores on his voyage to Canada, makes a sort of apology for introducing his observations upon these islands. He seems indeed to have been greatly exhilarated by the natural beauties that met his eye, in favour of which he quotes, and almost writes poetry. He went to the isle of Pico, and ascended to the top of its volcanic mountain. The lava which encrusts its sides is said to be of the consistence of iron which has once been fused, which we suppose is a learned way of saying

that it is very hard. At last, our author having got to the summit, breaks loose: we can no longer keep pace with his sublimity: let him speak for himself—

'It is on elevated situations like this, that is felt *that* influence which the vast and unbounded theatre, at once laid open to contemplation, is capable of exciting. Those inspirations of nature so eloquent and so animated—that attractive impulse which attunes the soul to harmony with her works—that distinctive character which the Creator hath imprinted on the heart, innate traces of which peculiar minds are delighted in feeling, amid the rude and sublime masses produced by explosions of the globe, or amid the less stupendous ruins of the monuments of human grandeur.'

This is not the first time that we have had occasion to notice the explosions of travellers on the tops of hills. The situation seems dangerous to sober sense. We do not, however, venture to accuse Mr. Herriott of any error or absurdity. As much as we understand of the above extract is really very fine, and we recommend it to the consideration of all boarding-school misses and others composing epic poems.

Our author having left the Azores, proceeds quietly on his voyage till he approaches to Newfoundland and descries a fog. Upon this occasion we are favoured with an abstract of the Newtonian philosophy, and an account of a current of warm water which advances northward in the direction of America, and appears to smoke when met by cold winds. Some slight information regarding Newfoundland introduces an account of the Esquimaux, who are said to be the only people found there by the Europeans. The most remarkable circumstances related are, that the men use shirts made of bladders, and that the women wear tails, and carry their children in their boots. Their breath is so odiously fetid that Mr. Herriott pronounces, that two or more of them shut up in a small and close room, and excluded from the air, would probably die, which seems extremely likely.

From the account of this author very little attention seems to have been paid to the island of Newfoundland by our government, farther than as the fisheries were concerned. If it be true, that the country and climate are so bad that no grain would ripen in the ungenial soil, a prohibition to colonise was most unnecessary; if it be false, it is most absurdly impolitic. We can hardly believe that it is true, especially when it is said that the quantity of ground under cultivation is *very small*: there ought in such case to be none at all.

At last we are conducted into the gulph of St. Lawrence. The various islands which lie in its mouth are described, and

the island of St. John, now styled Prince Edward's (in consequence, we suppose, of the great affection entertained by the inhabitants of Canada for the administration of the Duke of Kent), is mentioned in favourable terms. Nothing, however, is said of Lord Selkirk's Highland colony. A bay at some distance from this place, is remarked for having, for a number of miles round its shores, spots of two or three acres on which snow never lies, though in places immediately adjoining it is to be found to the depth of seven or eight feet. Mr. Herriott is of opinion that this may 'probably be occasioned by subterraneous heat.'

In passing up the river St. Lawrence, every thing is pointed out to the reader's attention, the shores, the rocks, the islands, the very trees do not escape. In the minuteness of his information, this author is, we lament to say, occasionally somewhat tedious. Instead of aiming at generalisation, the sole object of our traveller seems to have been to afford a topographical sketch of every spot. Now we, in this country, are much more interested in the progress of the Canadas in population, wealth, and agriculture, in the rise of towns, in the manners and customs, in the laws, military force, and political disposition of the inhabitants, than in knowing that such an island is three-cornered, such a rivulet muddy, or such a field bare or covered with trees. The knowledge contained in this volume seems more adapted for a geographical dictionary than for the journal of a traveller. Much therefore of what is contained in the pages of Mr. Herriott's quarto must elude our notice, and indeed is unworthy of repetition, and almost of observation.

At length the reader is conducted to Quebec, which is described with customary exactness. The description is accompanied, as in very many other instances, with plates, of which this volume presents a most ample supply. Embellishment seems now in a fair way of being constituted a legal tender for all sort of literary merit. But, like the Bank paper, which enjoys an analogous privilege, it has more show than substance, and is little calculated for storing up. We can obtain, however, new notes for those which have been tattered by use or even by abuse; but when our ornamented volumes verge towards decay, or even to a healthful old age, we shall find reason to deem ourselves happy if they will sell for old paper.

The vast waterfalls of Canada do not escape the attention of Mr. Herriott, and various plates of them are presented. Our author, however, pleased with the magnificence of their appearance in summer, by no means expresses the same delight with their wintry face, which he styles more curious

than pleasing. The water is then frozen in its fall, and the vast icicles which are concreted, he compares first to the pillars of Gothic architecture, and next to the pipes of an organ. The uniform glare of white, and the unshapely masses of ice, appear to have produced no pleasing impression on the mind of the deputy postmaster, who, we doubt not, longed for horns and mail coaches in the midst of the deserts of Canada, and would have preferred the sight of a comfortable bag of letters to all the mountains of ice in the world.

The following account is given of the ravages of a species of grasshopper, which appeared on the island of Orleans, not far from Quebec:

'Not many years ago this island was for two successive seasons visited by a scourge which swept away in its progress the whole productions of the land. The grasshoppers, which are in a great degree multiplied by the too long continuance of dry weather, appeared in such redundancy of swarms as to consume every vegetable substance, and almost totally to cover the surface of the ground: when by their destructive ravages the island became so denuded of verdure as no longer to afford them the means of sustenance, they assembled on the water in clusters, resembling small rafts, and floated with the tide along the basin of St. Lawrence to Quebec, where they filled the decks and cordage of the vessels at anchor, and afterwards betook themselves through the town to the ramparts, which having stripped of grass, they proceeded in separate columns through the country to the southward. A considerable part of their number probably perished in the voyage from the island, and the remainder having a greater extent of territory over which to spread their depredations, became less perceptible.'

It is a great fault of this work that nobody speaks. Every thing is related in the third person. It is merely affirmed that such a place is so far from another, and is so and so situated. Not the smallest idea is conveyed of any person having visited the country, and pourtrayed the lively feelings which impress the mind of a beholder. The book is a sort of amplified itinerary, and possesses all the tedious minuteness of such a performance, which no person is ever expected to read through unless when travelling along the country described. As Mr. Herriott proceeds to the confines of the two Canadas, we discover by the names, and by the names only, that the race and language of the inhabitants begin to vary. In the Upper Canada, all the nomenclature is French; in the Lower, it is all English. The French colonists have extended their boundaries surprisingly little; the increase of their numbers has been very slow; and

it is doubtful whether in old France the progress of population was not as rapid, in spite of all the obstructions, as in these new regions. That it was not the fault of the climate appears clearly from the circumstance of the English spreading themselves in every direction, and hemming in on all sides the original colonists. Emigration is stated to be very frequent from the United States into the Lower Canada. That province extends considerably to the South, and, if we believe the report of this traveller, the winters are mild, and the soil of abundant fertility.

At one of the falls near the Lake Ontario, Mr. Herriott pulls up his Pegasus to express to his reader the surprise which he felt that a fluid body should have for ages continued to flow without a failure of the sources from which it was supplied. Greatly delighted with this idea, our author repeats it in a subsequent passage on contemplating the celebrated falls of Niagara, and exclaims, like king David, 'Great and marvellous are thy works!'

'The huge fragments of rock,' proceeds he, in a fit of extacy, 'which have been thrown from the summit of the precipice by the irresistible strength of the torrent, and which have fallen upon each other in towering heaps beneath, suggest to the imagination an idea of what may take place previous to the general consummation of this terrestrial scene, when ancient monuments of marble, under which princes of the earth have for ages slept, shall be burst asunder, and torn up from their foundations.'

A little further on Mr. Herriott arrives at Thunder Bay, in Lake Huron, where we learn that thunder storms are frequent, and are generated by vapours issuing, God knows how, from the land in the vicinity. This is too favourable an opportunity for description to be omitted. Travellers, it appears, seldom pass this spot without being overtaken by storms, in which 'the vivid lightnings flash their forked fires in every direction, and peals of thunder roar and burst over the head.' We should guess, however, that they burst first and then roar, if our extreme respect for Mr. Herriott did not prevent us from doubting his word. We have no great time allowed us to wonder at this strange phenomenon, for in the next page our attention is occupied with a singular kind of fish of a most 'exquisite taste,' of which the fat being like spermaceti, is never cloying to the appetite. We cannot help imagining that Mr. Herriott must have improved the powers of his palate among the Esquimaux: an apprenticeship to swallowing train oil would be necessary to enable an epicure to dwell upon the delicacy of a spermaceti diet!

On the banks of the Lake Superior the same stilted strain continues. Its waters are subject to occasional rising and falling. 'The greater or less quantities of snows,' observes our author, 'which in winter cover to a considerable depth immeasureable regions, and which on their dissolution flow into this pellucid ocean, may probably be productive of this phenomenon.'

The soil on the eastern shore appears to be indifferent, and is said to produce only stunted trees, brambles, and strawberries, 'the feeble tribute of sterility.' The facts contained in this performance are sometimes interesting, and might have been turned to better account. It would have been desirable, however, that Mr. Herriott should have distinguished what was observed by himself from what he learned from others, how good soever the authority. Inattention to this circumstance greatly diminishes both the authenticity and the interest of the information delivered.

Canada is styled by our author, though with doubtful propriety, a peninsula. It was long neglected by the French government as an unprofitable spot, which possessed none of the golden wealth of the new hemisphere. In the want of that, however, one of its greatest advantages consisted. The true sources of wealth and power are agriculture and commerce. The possession of mines has too generally proved an evil of the most formidable magnitude to the unhappy countries where they have been discovered. Industry is now much more general among the Canadians than formerly. A taste for European manufactures and commodities has been introduced, and to purchase necessarily implies the having something to sell, which must more or less be the produce of art.

We have already had occasion to allude to the philosophy of Mr. Herriott. He details at every opportunity the causes of natural phenomena in language of great pomp and elevation. But since mankind have resolved to be content without poetry in prose, and without chemistry in meteorology, in books of travels, this volunteering of both is in danger of becoming ridiculous. The profundity and pomp of the following passage will not be easily equalled amongst the volumes of our modern tourists. The sesquipedalian length of words serves to embarrass yet more than necessary the abstracted reasonings of the philosophical postmaster:

'The energy of heat and that of cohesive attraction, acting in constant opposition to each other, enter intimately into every operation by which changes are produced in the properties of substance.

These mutations of capacities seem essentially requisite to the preservation of a more equal temperature than otherwise might take place in the elements, of which our bodies form a part, and by which we are environed. The evaporation from water mitigates the solstitial warmth, and the quantity of heat which escapes previous to the congelation of that body restrains the domination of frost from attaining that degree of exacerbation at which it might otherwise arrive.'

Soon after this sublime passage, Mr. Herriott concludes all that is properly his own in this work. Hitherto he has procured a subsistence for himself, but now he is to be dependent on the bounty of his predecessors. He has collected from every source what he could find written regarding the Indian tribes of North America. He has arranged his facts according to his fancy, and he has seasoned up the tasteless dish with fragments of morality and common place observations. Whatever may be the merit of such an undertaking, we cannot see the propriety of offering the performance in a book of travels. Nor do we see in what respect the opportunities of Mr. Herriott for obtaining information were superior to those of others. He has confessedly seen but a minute portion, a mere handful of the Indian tribes, and yet on the faith of so limited an experience he has ventured to pourtray the manners of nations whom he has never visited, but of whom he judges with the confidence of an intimate acquaintance. One half of the volume is thus occupied upon subjects which it cannot be expected that we should here follow in detail. On many occasions our author is not satisfied with what he can borrow from writers on American affairs, but ransacks heaven and earth to extend his pages with accounts of the customs of the nations of the ancient world. He cannot tell us that the Indians wear long hair, without entering into a discussion respecting the Gauls and the Franks, from whom he digresses to the Tartars, the Chinese, the Jews, the Carthaginians, and many other nations, till he arrives at the Arymphians, who it seems are ancestors of the modern Prussians. At every opportunity our author gives us the slip, and while we imagined ourselves safely settled on the banks of the Ontario, or the shores of the Atlantic, we are on a sudden, without any apparent cause, transported to another hemisphere or another world. The compilation is not, however, destitute of merit, and we know not where the reader could obtain so ample an account of every circumstance regarding the native tribes of America. These savages are, according to Mr. Herriott, possessed of considerable readiness and often of ingenuity of reply. Their partiality for ardent spirits is well known by the baneful ef-

fects which it has produced. An Indian, being asked of what materials he supposed rum to be made, answered, that it was the quintessence of hearts and tongues, 'For,' continued he, 'when I have drank of it, I fear nothing, and have words at command.'

We cannot afford space to follow our author through every part of his performance. We do not hesitate to allow, however, that the reader may derive considerable amusement from the perusal, though it might have been less alloyed by the unceasing recurrence of tinsel ornament, and by an innate tediousness of style and manner. At the end of the volume the subject of language is introduced. On this occasion we have, first, the origin of language, which Mr. Herriott seems to suppose to have been constructed by the gradual extension of cries and exclamations, which savages are imagined to have at first uttered to express their feelings of surprise or pleasure. He wonders, however, to find grammar to exist in all languages, even of the most uncivilised people, as if the greatest barbarians were not yet men, and as if their minds were not of the same kind, and possessed the same powers as those of the most polished nations. The relations between words are merely indicative of the relations between ideas, which must exist in every form of the mind of man. Nor was grammar in any case the contrivance of art, but naturally and necessarily arose out of the attempt of men to communicate their ideas to each other.

We must now draw our observations on this performance to a close. It is not our wish to be severe upon Mr. Herriott, to whom the numerous pages of this ponderous quarto must have cost a great deal of trouble and time. If he has not been altogether successful in every respect, neither has he failed in all. We could have wished, to be sure, and should have been happy to meet with more liveliness, and a greater art of exciting interest and rousing attention. We could have submitted patiently to the excision of some of the more sublime flights into the regions of false taste. We could have joined with pleasure in an attack upon a host of long words, in 'the hopes,' as the Spectator said, 'of cutting off their rear.' We could have seen without a sigh the whole of the philosophy sent to our Universities for correction, and a more suitable place. But we cannot declare irreconcileable war against the volume. If we have waded through some mires, we have reposed upon some meadows. If it has often been cloudy weather, we have not been altogether without glimpses of sunshine. And if we must occasionally travel in the dark, we may feel confident in the protection of a deputy postmaster-general.

ART. II.—*Epistles of Ovid, translated into English Verse. By the late Rev. W. Windsor Fitzthomas, A.M. &c.* 7*s.* 6*d.* Baldwin. 1807.

TO the ten epistles, translated by our author, are subjoined the epistles of Hero to Leander, and Leander to Hero, by a different hand; that of Sappho to Phaon, by Pope; and of Dido to Æneas, by Dryden. The introduction is enriched by translations of the Elegy on the Death of Tibullus, and the Epistle of Ovid to his wife, extracted from the Tristia, which are given, to use the author's modest expression, 'with no very unpardonable intrusion.' The translator and his original laboured under affliction, the one of sickness, the other of banishment in his age; and the whole of this volume, we regret to find, was began as a relief, and continued through the intervals of extreme pain.

'Mens intenta suis ne foret usque malis.'

'A very fair apology,' continues our author, 'for writing, but none for publishing the productions of such unhappy circumstances:' to which the translator ventures to reply, 'that however inadequate they may be found, no attempts more successful have yet appeared.' In all this we coincide with Mr. Fitzthomas; but can by no means agree that illness can be pleaded as an excuse for incorrectness. This plea was made by the banished poet himself, and as applied to his Tristia, is made without a shadow of reason. It is in illness and affliction that the mind is more susceptible of varied emotions; that it flies from pleasures of sense to those of reflection; that its feelings are keener, and while the power of writing remains, the judgment is exercised with greater delicacy and discrimination. The history of English authors will support this assertion. The most polished of our poets wrote under the unceasing torture of a headache; his intimate friend was afflicted with a vertigo; and Dr. Johnson, besides positive bodily infirmity, lived under the unceasing apprehension of being plunged into the helplessness of a second infancy. The very volume before us is an instance of equable correctness, which seldom swerves from the sense of the original author, or hazards an error by any of those daring attempts, whose failures are not unfrequently as surprising as their successes.

The excellent preface of Dryden, prefixed to the translation by several hands, is here reprinted; first, for its gene-

ral value; and secondly, because it opposes a few tenets of the modern translators.

The first observation of Dryden which our author opposes, is the censure thrown by that great poet, and sensible, though fanciful critic, on the unconnection which pervades the elegies of Tibullus and Propertius. 'In them,' says Dryden, 'though the verses are golden, they are but patched into the garment;' but our poet has always a goal in his eye, which directs him in his race. Our author does not seem to agree with his predecessor in this point; and yet, from the variety of orders in which different editors have printed couplets, and whole passages of Tibullus, it should seem at least as if Heyne, his French commentator, and indeed all who have preceded him, admitted the fact. The truth is, poets, and more particularly Latin poets, are very commonly subject to this censure; and it is not so justly attributable to Tibullus as to Horace, whose finest passages are not unfrequently unconnected with the vein of the ode, and inconsequent to the reasoning. The

Quam pænè furvæ regna Proserpinæ,

with the spirited burst of rapture which follows it, has the appearance of a study with which the poet had pleased himself, and which he had determined to interweave, however forcibly, with passages almost revolting from its meaning. The rape of Europa, of equal beauty, is introduced with equal violence. And the whole of 'Odi profanum,' &c. has undergone transposition and change of every kind, and each supported by plausible reasons. But to leave the licence which has been strangely supposed inherent in lyric poetry, the Orpheus and Eurydice was arbitrarily introduced to enliven the fourth Georgic. It was indisputably a finished and independent study of the poet, insufficient to stand of itself, and therefore enlisted for the purpose of giving life and motion to the stillness of an inanimate subject. But no such forced introductions are observable in Ovid: never was narration continued in a chain so unbroken, or reasoning so inartificially arising from the preceding, and leading so naturally to the succeeding parts, as in the examples bequeathed to us by that versatile writer. In harmony of numbers, more particularly in the Metamorphosis, he rivals Virgil; his sententiousness is so remarkable, that citations are made from him on common subjects and ordinary occurrences, scarcely less frequently than from Horace himself, the professed observer of human nature. In fancy and

invention he takes the lead of all the Latins, and is no mean competitor with the first of Greek poets.

The following criticism on the translators of the Georgics, will be a criterion by which readers may judge of the kind of excellence to be expected in this little volume:—'Mr. Sotheby as a translator has clearly excelled all his masters and competitors in his translation of the Georgics of Virgil. He is often above, never below Dryden; and no humble degree of praise is due to him (nostræ non laudis egenti) as a poet.' Our admiration of others is generally called forth by discovering somewhat congenial to ourselves in their turn of thinking or writing; and, from the internal evidence of this book, we should not hesitate to have declared, that Dryden must have ranked below Sotheby, in the opinion of our author, as a translator of the Georgics. A tame, still, mechanical, and unimpassioned poem, whose sole excellence was the propriety of cloathing common instruments of husbandry, with the method of manufacturing and of using them to advantage, was not likely to be well transfused into our language through the restless and vehement rapidity of expression so peculiar to Dryden. From the joint excellences of the two, the best translation that ever issued into a modern from an antient language might easily be formed, if all the correct mechanism of Sotheby were extracted, and were enlivened by the spirit of his predecessor. The poem itself appeared faulty in interest to the poet; and he has accordingly interwoven an episode into each book to stimulate the jaded attention. Beyond this, and the charm of expression, the Georgics have but little claim to admiration; and the mere rhymer of a manufacturing town would bear off the palm from Dryden himself in the elucidation of the mechanism of tools. Here Mr. Sotheby, who, in spite of his Saul, writes well, has the decided advantage over his predecessor. But in the fine episode on the Sun, which closes the first book; the praises of Italy, in the second; the Plague among the Beasts, in the third; and, above all, the Orpheus and Eurydice, in the fourth book, so far from being able to tower above the head of Dryden, he can hardly reach his elbow.

The next position of Dryden which Mr. Fitzthomas is eager to controvert, is, the superiority attached by the former to paraphrase, or translation with latitude, over metaphrase, or the turning an author word for word. And here we perfectly agree with our author's acceptation of that passage in Horace, which is cited so triumphantly by all paraphrasts;

Nec verbum verbo curabis *reddere fidus*
Interpres.——

Nor word for word *too faithfully* translate,

as by no means applicable to the point in dispute. The Roman is not here giving advice to translators, but to dramatic writers, as will be made to appear from the context of the passage. He recommends to them subjects taken from the Iliad, and applied by their own genius to the purposes of the theatre. But here our judgments lean on the side of Dryden, whose reasoning stands in no need of a pitiful, and at most an ambiguous quotation; but supports itself by its own weight, which numerous examples from the present translation would tend rather to increase than impair. Of the Latin tongue that poet observes, 'it is frequent also that the conceit is couched in some expression, which will be lost in English:

Atque iidem venti vela fidemque ferent.

What poet of our nation is so happy as to express this thought literally in English, and to strike wit, or almost sense out of it?' To this Mr. Fitzthomas replies, 'Let it be tried.' We subjoin the trial—

Certus es ire tamen miseramque relinquere Dido,
Atque iidem venti vela fidemque ferent.

'From wretched Dido *shall* the self-same gales,
Waft thy false fleeting vows, *that fill thy sails*—'

which couplet, when untwisted, and liberated from its inversions, would construe thus,

The self-same gales that fill thy sails shall waft
Thy false fleeting vows from wretched Dido.

Thus, independent of the inversion which clouds all meaning, and the separation of the verb at so great a distance from its sign, the peculiar character of the passage is wholly lost, and the very marrow of the first thrown away. So dangerous, so fatal is it to play with edged tools!

The following transfusion of a Latin conceit into an English couplet is doubtless executed by Dryden with great dexterity; but is surely faulty, and at most can but titillate those who can run their parallels throughout the Latin by the side of the translation:

Certus es, Ænea, *cum fœdere solvere naves*,
Quæque ubi sint nescis Itala regna sequi:

thus given by Dryden:

'While you with *loosen'd vows and sails* prepare
To seek a land that flies the searcher's care.'

The mutation of the strong and determinate verb into a passive participle, which, were it not in italics, might be read unperceived, and the frail connection of *vows and sails* by a conjunction substituted for a preposition, weaken the effect of the original conceit, and do violence to English idiom, which is to be preserved at all hazards by a translator.

There is, however, much sense, much ingenuity, and well-directed learning in this preface; and we have mentioned the two positions of our author, that the Georgics of Sotheby are superior to the same poem by Dryden, and that *metaphrase* claims precedency over *paraphrase*, merely for the purpose of elucidating his style of writing by the style and tenor of his opinions on subjects of poesy. It would be needless to refer our readers to instances of the most extravagant and wanton absurdity in metaphrastic translations, more particularly the 'lame and impotent' efforts of Potter in his Euripides, and of Cowper in his Homer, and of Good in his Lucretius. It is from the cramp thus imposed on himself that our author wrote, and was contented with such lines as the following, which abound in inversions:

'*Thy bard*, *thy fame*, who bore from distant skies,
A lifeless corse, *thy lov'd* Tibullus lies!'

Again:

'*His* bosom bare *his* hands unpitying wound.

Again:

'Nor less thy anguish for thy husband torn
From thy sad bosom to the barbarous bourne,
Than the fair Theban, *by the Pthian wheels*
Dragg'd in her sight, for goary Hector feels.
Thus while he lingers upon foreign shores,
Her own Penelope *her* lord implores.'

The proportion of verses in this book, where the latter clause should change places with the former, is so great, that we forbear quoting more of this description; and hasten to lay before our readers the version of one or two passages

of superior beauty in the Latin, that they may make their own comparison of the translator with the original; and with the translators of other works into the English language. The rapidity of Ovid is almost proverbial, and in the following instance of hurried action, Mr. Fitzthomas is not outdone in the race—

Nox superest; tollamur equis; urbemque petamus.
Dicta placent, frænis impediuntur equi:
Pertulerant dominos, regalia protinus ipsi
Tecta petunt: custos in fore nullus erat.

'The night remains; to horse; let home be sought;'
His words approv'd, the bridled steeds are brought:
Receiv'd their masters, to the palace straight
They rush: no guard was stationed at the gate.'

And again:

Sic sedit; sic culta fuit; sic stamina nevit;
Injectæ collo sic jacuere comæ;
Hos habuit vultus, hæc illi verba fuere;
Hic color, hæc facies; hic nitor oris erat.

'So did she sit; thus drest; so wound the thread;
Unbound, her tresses on her neck were spread:
Such were her looks, and such her words were heard;
And thus her beauty, thus her bloom appear'd.'

The terseness of Ovid is well transfused into the following lines:

'Old men admire, and trembling girls grow pale,
While the fond wife devours the husband's tale;
One on the table draws the battle's line,
And Troy, all Troy describes in drops of wine.
Here Simois flow'd, Sigeum's land was here,
Here its proud head did Priam's palace rear;
This was the ground the wise Ulysses chose;
Thy proud pavilion there, Achilles, rose.'

In these, and in similar passages, the translator has evinced an equal degree of spirit and fidelity. It remains that he should be tried in a series of lines more strictly poetical: and there is no epistle from which extracts of this description can more readily be taken, than that of Œnone to Paris. For scenery, action, and that prettiness of expression for which the Roman poet is held unique, this epistle claims the first place:

Qui nunc Priamides, &c.

'Not then so great, the son of Priam now,
A slave you were, when I (the truth avow)
Deign'd, tho' a nymph, and from th' immortal wave
Of mighty Xanthus sprung, to wed a slave.
Oft under trees amid our flocks when laid,
Of mingled leaves and grass our bed we made;
Oft on the fragrant hay in slumbers lost,
The humble cot has screen'd us from the frost.
Who shew'd you thickets fittest for the chace?
To craggy dens the savage brood to trace?
Oft by your side your meshy toils I reat'd,
Oft o'er the mountain tops your dogs I cheer'd.
You bad the wounded beech a word retain,
Read and rever'd by every passing swain:
As grows the trunk still grows Œnone's name—
Rise up, ye trees, and justify my claim.
Well I remember where a poplar stands,
That bears a record graven by your hands—
Flourish, O poplar, on the margin green,
Thou, on whose rugged bark these lines are seen—
"When Paris lives Œnone to forego,
Back to his fountain-head shall Xanthus flow."
Be refluent Xanthus, back ye waters berne,
Paris has left the widow'd nymph to mourn.'

To those who remember the light and tricksome air of Ovid in this passage, the version will appear stiff and forced. It is indeed 'double, double, toil and trouble;' or, as Mr. Dryden would call it, 'dancing on a rope with fettered legs.'

The Leander to Hero, and Hero to Leander, by a friend of the author, are more freely translated. The first six lines are dilated to twelve, and contain two words, for which there is no necessity but the rhyme:

'When Ocean resting from its angry *roars*,
And ask one dearer object *of survey*.'

The first word marked in italics is forced, against its ordinary form, into a plural. And the substantive 'a survey,' is enlisted from the very dregs of technical words into the service of poetry. This gentleman, however, has strength to cope with many of the beauties of his original, and does not hesitate on occasions to add some of his own, as in the second line of the following couplet:

'While thus I wrote, began my tears to flow;
Go, favour'd letter, *where 'tis bliss to go!*'

The following lines are spirited, but occasionally faulty:

'On some rude rock I take my lonely place;
To thy lost shores I turn my drooping face;
And, fancy-led, explore those blissful scenes,
And curse each trackless wave that intervenes.
And ever and anon with straining *eye*
I spy that darling light, or seem to *spy*,
Which o'er thy tow'r *its nightly vigils keeps*,
And fondly calls me thro' the custom'd deeps.
Thrice on the sands my vestment have I laid,
And thrice the conquest of the floods essay'd;
The high-swoln floods my wrestling strength defied,
And plung'd me headlong *in the showery tide.*'

The faulty parts are sufficiently faulty to detect themselves. This passage, as well as some others by the same author, is spirited. From many usages and exploded traps for applause, this gentleman should be new to verse. Practice, and a diligent perusal of old English poets, would open his eyes to the meanness of seeming to say more than what is really said; and of attaching a value and importance to words which they do not possess. From the specimen of his abilities here given, it is our earnest hope that he will persevere, and surmount the obstacles to ultimate success in his new art.

In closing this little volume, we congratulate the author and the public on the appearance of a duodecimo closely and elegantly printed, in lieu of a quarto, into which the same quantity of matter is in this age generally dilated. But this is not the only vice which is here exploded. We hail in this work the return of translators, from the imposition of measured prose under the name of blank verse, to the old sterling couplet, whose very name strikes such panic into the hearts of our degenerate writers.

ART. III.—*Logick: or, an Essay on the Elements, Principles, and different Modes of Reasoning. By Richard Kirwan, Esq. L.L.D. P.R.I.A. F.R.S. &c. &c.* 2 *vols.* 8*vo.* 14*s.* Payne. 1807.

REASON is the noblest faculty of man; but the good to which it may be rendered subservient depends upon its use. For reason, abused or misapplied, is productive of the most dangerous errors and the most pernicious consequences. That logic, therefore, which teaches the right use of reason,

and guards against a wrong, which assists in the detection of error, and in the confirmation and discovery of truth, must be regarded as a science of the highest utility and importance. But no logic which has hitherto been produced appears to us to merit such distinguished praise; for most of the systems of logic, with which we are acquainted, abound too much with the technical phraseology and complex divisions of the schools, which tend less to enlighten than to confound; less to strengthen the powers of the mind, than to encrease the capacity to cavil and encourage the propensity to dispute. The object for which we most need the exercise of the rational faculty, is truth; and logic, as teaching or supplying a right method of investigation, may greatly assist in the discovery.

Mr. Kirwan does not begin his work with any analysis of the faculties of the mind; which if it were executed with perspicuity and precision, would of itself constitute a better logic than any which is at present in use. But we shall not blame Mr. Kirwan for not performing what it was not his intention to attempt: but shall proceed to examine what he has actually done. After stating the general object of logic, and defining some general terms, he treats in his second chapter 'of words and propositions.' Mr. Kirwan states, and we think with truth, though in opposition to the doctrine of Mr. Locke, that the primary end of words, considered as signs, is to mark the things signified, rather than the ideas which we have of those things. Words indeed are meant to denote not only all perceptible and palpable objects but also the volitions, sensations, and emotions, which are less obvious to sense; not only all the products of the material world, but all the diversified operations of the intellect. We cannot reason without words, but we cannot reason to any useful purpose without affixing clear and definite ideas to the words which we employ. Where words are uncertain and ambiguous, we cannot well help bewildering both ourselves and others in a maze of errors and contradictions. Thus Condillac well remarked, that a well-formed language would of itself constitute the best logic; for, as in such a language all the words would have a clear and definite meaning, the agreement or disagreement of the terms in any proposition would be immediately seen, the identity or resemblance would be almost intuitively perceived, and the disputes which have so much agitated the world particularly in theology and morals, would be reduced within very narrow limitations. The power of words is remarkably seen in the facilities which they afford for forming generalities and abstractions; for it is certain that these generalities and ab-

stractions have no existence in nature. The material world furnishes no examples of their existence; they have no reality but that which language supplies; as ideas are the images or representatives of things, and all existing things are particular, all ideas must be particular. For whoever saw *man in general?* The generality, therefore, which the word *man* implies, exists only in the name. Thus all abstractions are rather nominal than real. There are various properties and qualities which can have no separate independant existence, but it belongs to the magic of language to give them a separate entity, an insulated reality, and a name. No such thing exists or can exist in nature as that which we design by the term animal, which is a general name to denote a whole class of living beings of the most diversified species and properties. It is evident that this generality does not exist in idea, but only in name. Thus words, and words only, constitute the only basis of all metaphysical abstractions. It is a curious consideration with respect to the wonderful nature of words, that we may have clear and definite ideas of terms, of which when we make use we have no distinct idea whatsoever. Thus the words *virtue* and *vice*, or the figures 303 and 909, are known to differ from each other, though at the time of employing them we have not in the mind any distinct idea of the habits or numbers, when taken apart from the words or figures by which they are expressed. Nay, it does not always happen that the ideas even of sensible things arise in our minds, when the words which denote them are heard.

'When,' said Mr. Burke, 'I speak, of *red*, *blue*, and *green*, I have no actual ideas of these colours; I know I can have them, but then an act of the will is requisite, and they must be applied to some *particular objects*; in conversation, it is very rarely that any image at all is excited in the mind, as every one may experience.'

Some of the sections in this chapter (11.) might have been omitted without any disadvantage to the work; for they either teach what is universally known, or what if it be not known, it hardly seems the province of logic to explain. Thus section 3. enumerates the parts of speech, without throwing any more light on the subject than any school-boy already possesses in any grammar which his master may think proper to put into his hands. Before any person studies a book of logic, he must be supposed already acquainted with the common rudiments of grammar, and if he be not, he should defer the one till he has made himself master of the other. Though letters are the elements of words, and words of propositions, and consequently of ratiocination, yet there can be

no necessity to begin a treatise on logic with enumerating the letters of the alphabet. Mr. Kirwan indeed has not done this; but he has done what is almost as superfluous and unnecessary. Thus many parts of his work might have been omitted without any loss to the whole. We must at the same time notice, that we observe in many places too great a propensity to a technical and scholastic phraseology, to minute and tedious divisions and distinctions, in which there is rather the appearance than the reality of knowledge; and which at all times rather confuses and abstructs, than clears and facilitates the way to truth. These remarks will apply to many of the chapters; and we think that the practical utility of the work, as well as the pleasure of the perusal, would have been considerably increased by greater brevity and compression. An arrangement is seldom lucid where there is a multiplicity of technical distinctions, nor are such distinctions the mark of a comprehensive mind. The intellect that is characterised by activity of reflection, and perhaps even the intellect of an inferior cast, usually invents a logic of its own; and though this logic may be assisted by rules, yet for those rules to be beneficial, it is absolutely necessary that they be simple, perspicuous, and few.

In the third, fourth and fifth chapters of part 1, Mr. Kirwan treats of propositions:

'Of the quantity of propositions; of universal, singular particular, or indefinite propositions; of the opposition, incompatibility, or disparity of propositions; of the mode of contradiction; of the conversion of propositions; of compound propositions; of the conjunctive, disjunctive, discretive, conditional, comparative, assimilative, causal, exclusive, exceptive, definitive; of complex, modal, and identic propositions; of complex; of modal; of the distinction of complex from compound propositions; of identic propositions.'

All these divisions are so treated as to involve rule within rule, and to interweave one distinction with another, till the attention is palled by the perusal; and the mind, wanting a practical guide, finds itself distracted in a labyrinth of precepts better calculated to promote the spirit of disputation than the discovery of truth.

Part 2. treats 'of ratiocination, and its essential principles.' Here we do not observe either great depth or sagacity of observation; but are furnished with a multiplicity of distinctions which are not very likely to afford much practical assistance to those who read the book, in enabling them to judge right, or in preventing them from judging wrong. Thus, for instance, Mr. Kirwan informs us in chapter 3, part 11, that,

'The relations on which simple judgments (that is judgments not extracted by ratiocination) are founded, are, first, the relation of signification or *inclusion, identity, coincidence or equality, similarity, presumed similarity, relation to pleasure or pain, relation of correspondence, of to means an end, correspondence of signs to the thing signified; relation to the mind; relation to power; of order, connection, mutability, succession; time, situation, distance, quantity, action laws of nature, opposition.*'

We do not believe that the judgment of the scholar will be much improved by this vocabulary of relationship, or by the subsequent explanations, which hardly elucidate and instruct more than they darken and confound. Mr. Kirwan defines judgment to be 'an act of the understanding or intelligent power of the mind, affirming the predicate to be applicable or not applicable to the subject of the proposition, when the relation betwixt them is discerned or denied.' In every definition, it is of the highest importance to avoid a superfluity of words; and at any rate not to obscure the sense by a mass of tautological expression. If Mr. Kirwan had said simply that judgment is an act of the mind, affirming, &c. we should instantly have comprehended his meaning full as well as we do when he says that 'judgment is an act of the understanding or intelligent power of the mind,' &c. Mr. Kirwan might have employed the word understanding by itself, or mind by itself, or intellectual power as a periphrasis for either, but there could be no occasion in a definition, which ought to be as brief as possible, for making use of all three.

Chapter 4—7, part II, of Mr. Kirwan's work treats of 'essential properties of opposition, and mediums of definition, and description of division;' here, as well as in the five first chapters of the following part, we meet, amid many just and important observations, with an excess of tedious enumeration and the barren minutiæ of scholastic detail.

In chapter 6, we have an investigation of 'probable proofs;' and in chapter 7, an 'application of calculation to probability.' These, particularly the last, appear to be those parts of this work which Mr. Kirwan has most carefully laboured, and most successfully executed. The evidence of probability is that by which we govern our conduct not only in the minute but in the most important concerns of life. It is very seldom that the proof which we can obtain respecting the practicability of any scheme, the success of any undertaking, or the completion of any event, amounts to any thing more than a degree of probability; which must be always, according to circumstances, more or less remote from that certainty which excludes the possibility of deception or the

sensation of doubt. The evidence of probability is that alone which regulates our conduct, not only with respect to the interests of time but of eternity. But the evidence of probability is susceptible of various degrees, which, in many cases, as Mr. Kirwan has ably proved, may be submitted to the test of arithmetical calculation. Indeed, in many even very intricate questions of morals and theology, this kind of evidence might be applied to shew, by an addition of all the probabilities which make for either, on which side of the question the balance of proof rests. The practical prudence of life consists in not acting on a low degree of probability, in any case of importance to our interest or happiness, or where the failure may be productive of any serious inconvenience or loss. This kind of prudence would prevent any individual from venturing any stake in a lottery, or in any gambling speculation. The science of life, if such a science there be, must be founded on a calculation of probabilities. The evidence of probability therefore deserves to be well studied and understood, and we are obliged to Mr. Kirwan for making it the object of such full and accurate investigation in the present performance:

'Probability,' says Mr. Kirwan, 'is either independent or dependent. Independent probability is that which is grounded on mere experience or observation: *dependent* is that which results from a majority of the divisions of a *certainty*; this may be called *casual* probability, and the former *empiric*. The nature of dependent or casual probability may be clearly understood, by considering the event of casting a common die, four of whose faces may be supposed marked with an *ace*, and two only with a *duce*: here it *is certain*, in the first place, that some one or other of the six faces of the die will be turned up, though no more than one can be turned up: but, secondly, this certainty is split or divided betwixt the six faces; for each of them has, as far as we we can see, an equal chance of being turned up; and though unperceived causes certainly interfere in favour of the face that shall be turned up, yet as we are ignorant which of the faces they will favour, they are to us as non-existing.'

'And, thirdly, as four of these faces favour the appearance of an *ace*, and only two that of a *duce*, it is plain that the appearance of an *ace* is indicated by a majority of the six divisions of a certainty, and hence we judge it *probable*, upon the principle that among causes separately considered as equally powerful, the determination of the majority of them to produce the same effect, shall be still more powerful, and consequently preferably expected; or in other words, most *probable*, yet still not *certain*; for there is a possibility, that the unperceived causes of the turning up of a particular face of a die, such as the quantity of motion it receives, the angle or edge which it presents in its fall to the table, &c. may favour the appearance of

the face indicated by the *minority* of the faces, and render it victorious over its antagonists.

'However, it is certain, both with respect to empiric and casual probability, that on repeated trials the most probable event will most frequently happen.

'If among a certain number of equal possibilities or chances, there are some favourable to a given event, that is, tend to produce it, and some adverse to its production, or productive of a different or contrary event, the probability or improbability of such event, is as the number of the favourable chances, divided by the sum of all the chances, both favorable and unfavorable; as in the last example, there was only one chance of casting an ace, and five chances of throwing other numbers; the sum of both was $1+5$, that is 6.

'Again, as in every case it is *certain* that a given event will either happen or not happen, all the possibilities favourable and unfavourable are comprehended, and consequently *certainty* is expressed by an *unit*; therefore the highest probabilities are those that are expressed by fractions that approach most to an unit, though none can ever reach it, for they would then cease to be probabilities, being converted into a certainty, though some approach so near it, that they are usually taken for it, as the probability that the world will last another year, &c.

'As certainty is expressed by one, so is *doubt* or an equality of chances by $\frac{1}{2}$. So if in a covered box there are an equal number of black and white balls well mixed, and through a perforation in the box the hand be introduced, that one or other of these balls will be drawn, is certain. And as the possibilities are only two, the chance of drawing a white ball is $\frac{1}{2}$, and the chance of drawing a black ball is also $\frac{1}{2}$; and as those possibilities balance each other, consequently which of them will be drawn is uncertain or *doubtful*.'

'Hence, the *probability* of an event consists in the apparent *superiority* of the possibilities, causes, or reasons, tending to produce the belief of its existence over those that are adverse to that belief, and consequently it is denoted by a fraction higher than half, as $\frac{2}{3}$, $\frac{3}{4}$, &c.

'So the *improbability* of an event consists in the apparent *inferiority* of the possibilities, causes or reasons, for believing its existence, to those that oppose them, and therefore it is denoted by a fraction lower than $\frac{1}{2}$ as $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{10}$, &c. remembering always, that the denominator of the fraction comprehends all the possibilities, &c. favorable and adverse. And consequently, by substracting the favorable (which are found in the numerator) you have the adverse.

'The joint probability,' says Mr. Kirwan, 'of two or more independent, but joint events, is equal to the product of the chances of each. Thus the probability of throwing three aces successively on one die, is $\frac{1}{6} \times \frac{1}{6} \times \frac{1}{6} = \frac{1}{216}$; though such an event would excite a suspicion of some bias in the die.'

The late sagacious sir G. Shuckburg, who was not very strongly prepossessed in favour of the medical fraternity, used to say, that if a man consulted a physician, it was only

$\frac{1}{3}$ that he knew the disease; that if he knew the disease, it was only $\frac{1}{3}$ that he knew the remedy; and, if he knew the remedy, that it was still only $\frac{1}{3}$ that he knew whether that remedy were applicable to the particular constitution of the patient. Thus, therefore, if any man apply to a physician, it is only $\frac{1}{3} \times \frac{1}{3} \times \frac{1}{3} = \frac{1}{27}$ that he derives any benefit from his advice. This may seem a sad reflection on the sons of Æsculapius; but we believe that the present state of medical science will bear ample testimony to the truth of the observation.

'If the probability,' adds Mr. Kirwan, 'that one man, A, shall live a year, be $\frac{6}{10}$, and the probability of the life of another man, B, for one year, be $\frac{8}{10}$, the probability that *both* shall live another year, is $\frac{6}{10} \times \frac{8}{10} = \frac{48}{100}$, which is remarkable; for thus we see that the concurrence of two events is less probable than the occurrence of either, and is even improbable, though each is probable, and totally independant of the other.'

In sections 10—22 of chapter 7, we find the subject of *testimony* discussed with considerable accuracy and depth of investigation. The author considers at length the application of testimony to improbable facts, or to supernatural; the credibility of witnesses, the plurality, the concordance of testimony, and the means of estimating the variations of original testimony, the inconsistency of original testimonies, of transmitted and of written testimony, &c. &c. The great importance of this part of Mr. Kirwan's work, will not fail to impress us when we consider the many interesting and momentous questions to which it is intimately allied. The truth of christianity itself, is in some degree dependant upon testimony, and if the relative value of this testimony can be reduced, as we think that it might, within the close limits of numerical calculation, the real weight of this species of proof would be shown with more clearness and precision than it has ever hitherto been; and a corresponding impression would be made upon the mind. In considering the truth of the christian doctrine, our own opinion is, that the internal evidence is greatly superior in force to that of the external testimony, but both evidently involve an accumulation of probabilities, the real strength of which might be estimated, as in other controverted questions, in which there is a mixture of conflicting proof and opposing probability. In section 19. c. 7, Mr. Kirwan argues, that the credibility of any fact founded on testimony, decreases in proportion to the number of transmissions, or to the successive series of witnesses through whom it has been conveyed.

If this be *really* the case,* the proof of any fact, as far as it depends on *external testimony*, will gradually diminish till it approaches the confines of annihilation; but the *internal probability* will remain unaltered and the same. The proof, for instance, of the truth of christianity, as far as it depends on testimony, would, according to Mr. Kirwan's supposition, not be so strong by many degrees as it was in the age of those who were contemporary with the apostles, or with the eye-witnesses of the facts and ear-witnesses of the precepts which they taught. For a fact which is told by an eye-witness, whose credibility we have an opportunity of appreciating, will certainly impress a greater degree of certainty, than the same fact would, when affirmed by one, who, himself, had it from another, who had it from another, &c. &c. through a long series of generations; and whatever may have been the credibility of the first witness, yet that credibility loses something in every stage of the transmission; but the lapse of time, and the succession of ages make no alteration in the *internal probability*, which, instead of diminishing, may actually increase in an accumulating series, in proportion to the discovery of new truths, or the new light which is thrown upon the old. Thus the proof of the truth of christianity, as far as it depends on the internal probability, may be even stronger many ages hence, that it is at present, in proportion as the adaptation of that doctrine to the nature of man, and the moral constitution of the world is better understood. If the doctrine be divine, it must, like the other works of God, contain the proof in itself, which proof is not a decreasing but an increasing series; for the increase must keep pace in some measure with the quantity of discussion which it receives, and the additional confirmation which it will derive from a more perfect insight into the nature of man, and the moral constitution of the world.

Chapter 9, of Part 3, treats of false principles; 10, of sophisms; 1, of technical modes of reasoning. Mr. Kirwan explains with clearness and precision the different kinds of syllogisms, the principles on which they are formed, and the rules which are applicable to each. He observes, that by the syllogism, the whole force of an argument is stated with precision, and the attention is not dissipated by prolix, involved, and vague declamation. But still it is a mode of reasoning, which is better adapted for forensic disputation,

* A distinction must be made between oral and printed testimony; for the increasing diminution of value, which occurs in the first case, is hardly possible in the second.

than for scientific search; and is, on the whole, better adapted to facilitate the conflicts of argument, than to advance the interests of truth. The whole essence of a syllogism consists in this, that two propositions which agree with a third, agree with each other; or it is an artificial means of identifying two ideas by the help of a third. But it is evident that this method can be of little use in discovering those truths which are the results of experiment, and are founded on an induction of numerous particulars, which would be perfectly strangled in the narrow compression of the syllogistic form. 'Rejicimus igitur syllogismum,' says Bacon, (Nov. Org. distrib. op.) 'neque id solum quoad principia, sed etiam quoad propositiones medias; quas educit, atque parturit utcunque syllogismus; sed operum steriles, et a practicâ remotas et plane quoad partem activam scientiarum incompetentes.' We should have been more pleased with the present production of Mr. Kirwan, if he had directed the attention more to the Baconian method of induction, which constitutes that kind of logic, which 'non tantum ex mentis penetralibus, sed etiam ex naturæ visceribus extrahitur.'

Part 4, and last, discusses 'the general means of investigating and communicating truth;—the means requisite to obtain truth from living witnesses, and the interpretation of written documents. Under these heads we meet with many useful and important observations, but we have no room for further extracts; and we must take our leave of the author with observing, that though some parts of his work appear to us rather tedious, futile, and scholastic, there are others which discover considerable solidity of judgment, depth of research, and sagacity of observation.

ART. IV.—*Some Account of the Public Life, and a Selection from the unpublished Writings, of the Earl of Macartney: the latter consisting of Extracts from an Account of the Russian Empire: a Sketch of the Political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China. With an Appendix to each Volume. By John Barrow, F. R. S. Author of 'Travels in China,' and 'Southern Africa,' and of 'A Voyage to Cochin-china.'* 2 *Vols.* 4*to.* Cadell *and* Davis. 1807.

THE lives of eminent statesmen ought to combine the interest of biography with that of general history. The writers

of such lives should keep this constantly in view, that they may not separate one from the other. This rule is too often violated in the biographical accounts of public men. A mass of matter, which is perhaps found very convenient to fill up the bulk of the volume, is introduced, which has no relation to the hero of the piece. Thus a picture is often formed, in which, what ought to be the principal figure, is lost amid the surrounding crowd. We are far from imputing this defect to the present production of Mr. Barrow; for he never loses sight of the great and good man whose actions he describes. He relates many political events, and much contemporary history; but these have always some immediate relation to Lord Macartney. He is always the principal actor in the scene; and the public history is so far only a part of his private life. Of the domestic manners and habits of Lord Macartney, Mr. Barrow enumerates no particulars; his object was to describe the whole of his political life; and this he appears to have done with copiousness, with precision, and with a strict regard to truth. Lord Macartney is one of the few among the herd of politicians, whom we contemplate with unmingled satisfaction. In every change of situation we behold him performing his duty, regardless of his own personal emolument, and fearless of the consequences. Had he been greedy of wealth he had numerous opportunities of aggrandizing his fortune; but disinterestedness was a strong feature in his character, and his conduct in the most tempting circumstances, was such as to preclude even the suspicion of avarice and injustice. No lucre could ever induce him to swerve from the line of duty; or to do what he thought injurious to his country or dishonourable to himself.

George, afterwards Earl Macartney, was born at Lissanoure, near Belfast, in the county of Antrim, in Ireland, on the 14th of May, 1737. His education was conducted under the tuition of a clergyman of the name of Dennis till he was thirteen years of age; at which period he was admitted a fellow-commoner in the university of Dublin. After leaving Dublin he came to London, where he formed an acquaintance with several gentlemen of distinguished talents and literary fame. He did not remain long in the metropolis before he set out on his travels to the continent; where he determined to make himself acquainted with the resources, the temper, and character of the different courts, in order to fit himself for the sphere of political life which he had determined to embrace. During his residence abroad he had an opportunity of serving Mr. Stephen Fox, the eldest son of the first, and the father of the present Lord Hol-

land, in a manner which procured for him the friendship and esteem of that family. At Geneva he was introduced to the acquaintance of Voltaire; with whom he passed several days at his retreat at Ferney. On his return to England he was, through the recommendation of Lord Holland, appointed envoy extraordinary to the court of Russia. Before he set out on his mission he made himself master of all the relations which had subsisted between Great Britain and Russia from the first period of their intercourse. The old treaty of commerce had expired in 1734, and the court of Petersburgh had expressed an unwillingness to renew it. The then empress Catharine, who had lately usurped the government by the deposition and murder of her husband, seemed determined not to enter into any such engagements as the cabinet of London was anxious to effect. Mr. Macartney therefore, on his arrival at St. Petersburgh in December 1764, found himself placed in a delicate and difficult situation, which required his utmost address, sagacity, and perseverance. The empress, who was in a great measure her own minister, had her mind teeming with mighty projects, some of which she afterwards lived to execute, but which Mr. Macartney had reason to believe would preclude her assent to some of the conditions of the treaty which he intended to propose. The minister who at that time shared the principal confidence of the empress, was Panin, governor of the grand duke, and minister for foreign affairs. Sir George Macartney spared no pains in conciliating the esteem and securing the favour of this minister. On his first audience with the empress, Sir George seems to have exerted no common address, which was perhaps not a little aided on this occasion by his personal appearance. The empress testified her approbation by the manner of her reception, and by the gracious reply which she vouchsafed to the ambassador. But the tedious forms of the Russian government were not to be easily overcome. The negociation was drawn out to a considerable length; and during the progress, Sir G. had to contend not only with the objections of the Russian government, but with the vacillations and the obstinacy of his employers at home. The treaty was at last ratified by both powers, and Sir George deservedly obtained great praise by the ability, temper, and good sense, which he had shewn in every stage of the treaty, and by which it was finally brought to a happy termination. When Mr. Conway become secretary of state, Mr. Stanley was appointed ambassador extraordinary and plenipotentiary to the court of Petersburgh. Sir George returned to England in 1767. Shortly after his arrival, Mr. Stanley gave in his resignation; and Sir George

Macartney was immediately appointed to succeed him. But as circumstances prevented him from proceeding on his embassy, he very disinterestedly returned the warrant which he had received for a service of plate, the equipage-money and other perquisites of office. This kind of conduct is not very common in the annals of diplomacy.

In February, 1768, Sir George Macartney married Lady Jane Stuart, second daughter of the Earl of Bute. In the month of July in the same year, he was chosen representative for the borough of Armagh in Ireland. On the 1st of January 1769, he was appointed secretary to the lord lieutenant of Ireland. Lord Townshend was the first *resident* lord lieutenant whom Ireland had known for many years; for, previous to this, it had been the custom for the lord lieutenants to go over only once in two years, when they convened a parliament which lasted a few months, partook liberally of the good things which the country afforded, and took their leave. In their absence the government was vested in commissioners, who in Ireland were best known by the name of *undertakers*. These gentlemen exercised an unlimited controul over the interior government of Ireland; but, on the change of the English ministry in 1766, it was resolved to treat that oppressed and much-injured country with a little more respect; and to render the lord lieutenant constantly present during the continuance of his vice-royalty. The *undertakers* were, as might be expected, hostile to a measure which put an end to their power. They accordingly united their forces to the patriots, not with any view of benefiting the people, but of harassing the government. In a time of great turbulence and discontent, Sir George Macartney, as chief secretary of Ireland, conducted himself with so much firmness, urbanity, and moderation, as to conciliate the esteem of men of the most opposite opinions. In the House of Commons he was one of the chief supports of government; here his good sense, his clearness of discernment, and his force of argument, were employed to stem the impetuous oratory of Mr. Flood. Though Sir George had a fair claim to a recompence from government for his strenuous exertions during a period of four years, he acted with a degree of disinterestedness which is as honourable as it is rare. He made no effort to enrich himself; he declined a place of 2000l. a year to accommodate the lord lieutenant, 'and secured no advantage of any kind, except a small provision for a faithful servant in the revenue, and a commission in the army for a near relation whom he felt himself bound to serve.' In December, 1775, he was appointed governor of

the southern Caribbe islands of Grenada, the Grenadines, and Tobago; and in the following June he was created an Irish peer. On his arrival in Grenada, he found the island divided between two parties of French papists, and of Scotch presbyterians, who were ready to sacrifice each other on the altar of religious animosity. Of these two rival sects, he perceived that the theological bitterness of the Presbyterian was even more virulent and implacable than that of the Papist. The Scotch party threatened the Papists with the destruction of their church, and it is probable that they would not have failed of fulfilling their *pious intention*, even before the arrival of Lord Macartney, if it had not been for the interposition of Mr. afterwards Sir George Staunton, who succeeded in frustrating the design, and in restoring in some measure a better understanding between the disputants. When Lord Macartney did arrive, his measures excited such general satisfaction, and contributed so much to promote the prosperity of the colony, that a new turn was given to the public sentiment, and individual animosities were converted into a passion for the common good.

On the 2d July, 1779, Count d'Estaing, with a fleet of twenty-five sail of the line, twelve frigates, and seven thousand troops on board, appeared off the island of Grenada, and sent a summons to the governor to surrender, accompanied with expressions of insolence and menace, which no great mind would ever have employed. Lord Macartney, though he had only eighty-four regulars fit for duty, and though the remainder of his force was chiefly composed of three hundred and seventy militia, on whom little reliance could be placed, resolved to defend the post to the last extremity. The French landed their troops, while the town and fort were cannonaded by a seventy-four gun ship. Lord Macartney, overwhelmed by numbers, retired with his few followers into the fort. A council of war was held, and the place declared untenable. An attempt was then made to obtain an honourable capitulation, to which the English were so justly entitled by the heroic courage which they had displayed. But they had to deal with a man who had not a spark of magnanimity in his breast. D'Estaing proposed such humiliating terms, as no person of generous and manly feeling could accept; and Lord Macartney determined rather to surrender at discretion, than to put his name to a disgraceful capitulation. The place was taken and pillaged with indiscriminate rapacity. The furniture, clothes, papers, and effects of Lord Macartney were seized and sold with unparalleled effrontery. Lord Macartney did not suffer these proceedings to disturb the

serenity of his mind; and the day after, when D'Estaing sent him an invitation to dinner, he replied with his customary urbanity, that he would willingly accept it, but hoped that the admiral would overlook the style of his dress, as the French soldiers had made a little free with his wardrobe. Instead of suffering Lord Macartney to be at large on his parole D'Estaing sent him a close prisoner to France. He was, however, exchanged soon after his arrival in that country.

The next scene of Lord Macartney's active and useful life was the presidency of Madras. The number of persons destitute either of talent or of virtue, who had successively held this important post, and been guilty of the most ruinous mismanagement or the most atrocious crimes, called aloud for a change of system, and a governor of more wisdom and integrity. In June 1781, he landed at Madras, when he found the Carnatic invaded by Hyder Ali, and the affairs of the company in the most deplorable situation. The cavalry of Hyder spread their ravages to the very gates of Madras, and all was confusion and dismay. The army was destitute of almost every necessary, and ready to mutiny for want of pay. The arrival of Lord Macartney at this critical period, operated very favourably on the public sentiment, animated the courage of some, prevented the despondency of others, and exerted a wholesome influence on all. Every exertion was made to increase the supplies of the army, and to repel the aggressions of the enemy. The troops of Hyder were defeated in a general action which was fought near Porto Novo, by the British troops under the command of Sir Eyre Coote. The fate of India was staked on the issue of this battle, which, if it had proved adverse to the British arms, would probably have been subversive of our empire in the east; for the native powers, who were anxiously desiring and secretly confederating for that event, would eagerly have embraced such a favourable opportunity of making us feel the effects of their jealousy and their hate. To the wise and vigorous measures which had been previously taken by Lord Macartney, as well as to the intrepidity of the British troops, may be ascribed the auspicious turn which at this critical moment was given to the existence of the British power in India. Proposals of peace were afterwards made to Hyder Ali; but the French interest still preponderated in his councils, and the war continued till his death in 1782. His son, Tippoo Saheb, inherited all his father's inveterate animosity towards the English name; but the peace which soon after took place in Europe prepared the way for the conclusion of hostilities in India. During

his administration of the presidency of Madras, Lord Macartney had to contend with the vexatious opposition of some, the impertinent intrusion of others, the jealous competition of the military authorities, and the secret or avowed dissatisfaction of the government of Bengal; but in the most delicate and trying circumstances he conducted himself with so much temper and moderation, so much deliberate firmness and unvarying rectitude, as finally silenced clamour, abashed calumny, confounded malice, and overpowered resistance. He returned to London in 1786. Before his departure,

'As he was sitting one night with a friend in Calcutta, an officer from one of the company's ships, brought him a dispatch, addressed to him as governor-general of Bengal. He tore off the cover and cast it to his friend, who warmly congratulated him on an event so wholly unexpected; but lord Macartney very calmly observed, before he had read the dispatch, "that he did not mean to accept the intended honour."'

At the opening of the sessions of parliament in 1786, Mr. Fox, in mentioning the affairs of India, declared that 'Lord Macartney had acted during the whole of his stay in India on the most upright principles, and had come home with hands perfectly clean and unsullied.' This was high and generous praise; but praise was never more deservedly bestowed. From his first entrance upon the stage of public life, Lord Macartney seems to have been governed by a sense of duty, rather than by those interested considerations which are usually uppermost in the thoughts of politicians. He adjusted his measures by those principles of moral obligation, which though they be so generally neglected in the conduct of statesmen, are what alone can ultimately confer dignity of character, and entitle the individual to our reverence and esteem. Lord Macartney made but a small addition to his fortune by his residence in India; and the East India company thought proper, as a tribute to his integrity, to settle on him an annuity of 1500l. a year.

During several years of his life after his return from India, Lord Macartney passed a great part of his time on his estate at Lissanoure, in the county of Antrim, where he employed himself in a variety of agricultural improvements and works of general utility.

'He caused a whole town to be built on his estate at Darvock, consisting of small neat dwellings, so that every one of his tenantry might be cleanlily and comfortably lodged, which is not usually the case among the peasantry of Ireland. He had no middle men upon his estate, but let it out in small allotments immediately from him-

self to the respective occupiers, and gave them every possible encouragement which could tend to the promotion of their happiness and prosperity.'

From this scene of tranquillity, and those exertions of virtue, he was invited to undertake an embassy to China. The event of this is well known; and the account which he has himself given of this interesting expedition has been incorporated in the more detailed narrative of Sir George Staunton. His lordship returned to England in September 1794, and in 1795 he was dispatched on a confidential mission to Italy, the particulars of which the writer of his life has not thought proper to disclose. In 1796 he was created a British peer; and in the same year he was reluctantly prevailed upon to accept the government of the Cape of Good Hope. His health was at this time in a precarious situation; but he sacrificed his desire of repose to the importunities of the government and to the public good. He arrived at the Cape in May 1797; where his firm and judicious administration promoted the prosperity of the colony, and excited general satisfaction. In the month of October of the same year, the mutinous spirit, which had exploded at Spithead and the Nore, broke out in the squadron which was anchored in Simon's bay. On this occasion Lord Macartney acted with a promptitude, a decision, and an energy, which evinced that the vigour and activity of his mind were not broken by the infirmities of age.

'He repaired with his aides de camp to the battery, ordered the guns to be loaded, and the shot to be heated in the ovens. And taking out his watch, he dispatched a message to the Tremendous, that if the mutineers did not make an unconditional submission in half an hour from that time, and hoist the royal standard as a signal of their doing so, he would blow their ship out of the water.'

This had the desired effect. Lord Macartney found his health decline so rapidly at the Cape, that he resolved to return to England in the following summer.

'I am now,' says his lordship, in his letter to Mr. Dundas, 'sixty years old, of which near four and thirty have been chiefly employed on foreign service, in different stations of distance, difficulty, and hazard, circumstances that formerly served to me rather as incentives than discouragements; but of late, and particularly within these few years, I feel myself declining fast, and am at this moment afflicted with the gout in my head and stomach, so much as to render any exertion painful and ineffectual. I have the piles if not a fistula, and am not without apprehension of a stone in my kidneys. To this I am to add an increasing weakness in my eyes, which makes me more melancholy than all the rest,' &c.

On relinquishing the government of the Cape, as formerly on quitting that of Madras, Lord Macartney determined to leave a solemn declaration in writing of the rule which he had followed in the measures of his administration; and which we willingly extract, while we express an anxious wish that it may be copied most religiously, both in the spirit and in the letter, by all future governors of the Cape, and of every other part of the British dominions.

Declaration.

'I, George, Earl of Macartney, governor and commander in chief of his Majesty's colony of the Cape of Good Hope in South-Africa, now on the eve of my departure for Europe, do, to the best of my knowledge and belief, solemnly swear and declare in the presence of Almighty God, that from the time of my appointment to this moment I have never received nor accepted, nor expect to receive, any gift, present, benefit or emolument, except some small articles of fruit, venison, or such trifles which it was out of my power to refuse or elude, and which I am sure could not possibly exceed the value of from one to two hundred rix dollars: but have most strictly confined myself to the salary appointed by his Majesty, and to the use of the government house and garden, with the slaves belonging thereto: and I further swear and declare, that I have never been engaged or concerned, for my own use or advantage, in any trade, traffic, or commerce whatsoever; but have directed my whole attention to the business of my employment, and endeavoured to conduct the administration of this colony and its revenues with zeal, integrity, and economy, for the honor of my sovereign and the true interest and welfare of the people committed to my care, to the best of my judgment and ability, according to my instructions, and the circumstances and necessity of public affairs.

So help me God.

Sworn before us at the Castle of Good Hope,
the 19th day of November.
(Signed)
W. S. Van Ryneveldt, Fiscal.
A. Barnard, Col. Secretary.'

Lord Macartney returned to England in January, 1799. When Mr. Addington was placed at the head of administration, his lordship was strongly urged by Mr. Pitt to take the presidency of the Board of Control, but he declined the offer, and resolved to pass in reflection and retirement the remainder of his life. That remainder was indeed embittered by frequent returns of the gout, but he still experienced some intervals of ease, in which he could enjoy the company of his friends. His house was the resort of the most distinguished characters, who were both delighted and instructed by

his flow of varied and elegant conversation. But this pleasure was soon to cease:—on the evening of the 31st of March, while his head was reclining on his elbow, he expired without a struggle or a sigh. His remains were buried at Chiswick: he left no family; and the title is extinct. Though Lord Macartney appears to have been of a very amiable and conciliatory disposition, yet he was, in the course of his life, reduced to the necessity of fighting two duels, in both of which he was wounded, but in neither of which he was the aggressor. The unaffected firmness and composure which he displayed in both these unfortunate rencontres, prove that a regard for his personal safety did not constitute one of his characteristic infirmities. The first duel was fought with a Mr. Sadlier, in 1784, in which his lordship received a wound in the ribs; the other with Major-General Stuart, in 1786. On this occasion, his lordship having received a wound in the right shoulder, the seconds declared the matter must rest here: General Stuart said, "this is no satisfaction," and asked if his lordship was not able to fire another pistol; his lordship replied, "he would try with pleasure," and urged Colonel Fullarton to permit him to proceed; the seconds however declared it was impossible, and they would on no account allow it. General Stuart said, "then I must defer it till another occasion;" on which his lordship answered, "if that is the case we had better proceed now; I am here in consequence of a message from General Stuart, who called upon me to give him satisfaction in my private capacity for offence taken at my public conduct; and to evince that personal safety is no consideration with me, I have nothing personal, the General will proceed as he thinks fit." General Stuart said, "it was his lordship's personal conduct to him that he resented." The seconds then put a stop to all further conversation between the parties, neither of whom had quitted their ground.

The second volume contains, 'extracts from an account of the Russian empire; a short sketch of the political history of Ireland; journal of an embassy from the king of Great Britain to the emperor of China; appendix to the journal.' These are all written by Lord Macartney, and afford very satisfactory proofs of the sagacity of his mind, and the perspicuity of his style. In the account of Russia, which is not brought down beyond the year 1767, the character, manners, and political history, are sketched with an able hand. Russia is a country of extremes, not only with respect to the variations of heat and cold, but of civilization and of barbarism. There is such a mixture of both, and both are placed in such a state of contiguity, as has hardly

ever been seen before. When Peter, who in some respects is deservedly called the Great, ascended the throne of the Czars, he found his subjects advanced but a few degrees beyond the savage state. Possessing a mind elevated above the level of his contemporaries, and anxious to raise his subjects, by one great effort, to an equality in power, in splendor, and in arts with the most flourishing of the European states, he endeavoured suddenly to introduce those physical and moral changes, which, according to the nature of man, can be expected only from the progress of time. Revolutions of sentiment and habit must be slow; and to endeavour to force them before their time, is ultimately to retard their arrival, and to defeat the end which we have in view. Peter endeavoured to introduce the fine arts among a people who had hardly learned the common arts of life; but they were only like plants placed in an ungenial clime. He was ambitious of rendering his subjects, by one mighty effort, a great maritime, commercial, and manufacturing people; without considering that a progress in agriculture, far beyond what Russia had then attained, was previously requisite. Peter certainly erected many useful establishments, and effected many salutary reforms; but history will question the policy, and experience will refute the utility, of many of his innovations. A nation cannot reach a high pitch of civilization, without passing through the inferior degrees; nor can the mind of the legislator, however sagacious or profound, anticipate those changes which Providence has fixed as the slow and gradual accretion of habit and of time. Lord Macartney well remarks, that Peter, in endeavouring to make Russia the servile copyist of other states, weakened its native strength. The views of Peter were ably seconded by two of his successors, Anna Ivanouna, and the empress Catharine: but late events have proved that the military colossus of the north is less strong than was commonly supposed.

The religious toleration which is exercised in Russia, notwithstanding the despotism of the government, and the barbarous ignorance of the people, is worthy of a freer and more enlightened nation. No person is excluded from any office or employment under the government on account of his theological opinions, except the Jews, on whom posterity seems willing to avenge the intolerance of their ancestors. Notwithstanding the intervention of forms and ceremonies, of tenets more or less gross, or more or less absurd, the Supreme Being will be ultimately found the intended object of worship in all religions; and a wise man, contemplating only the essence of the thing, will not quarrel with another about the variation

of the adventitious tenet, or the diversity of the associated form. The established religion of Russia comprehends a Trinity; but it is a Trinity which differs from that which is prevalent in the confessions of the west. The Holy Ghost is made to proceed only from the Father, without ascribing any of the emanation to the Son. The practice of morality has nothing to do with the difference of the tenets, or the ceremonies which prevail either in the east or in the west; but the preference, if any preference there be, will seldom be found due to those who profess the most, or believe that to which there is the greatest repugnance in the mind. The Russians have three liturgies, which are not often understood either by the people or the priest. Their fasts are more strict than those of the papists; and though the cold of the north must powerfully sharpen the appetite, they have no less than four lents in a year. They have seven sacraments. The burial of the dead, with the attendant ceremonies, seems to rank high in the scale of their religious observances. In opulent families, when a death occurs, the priests are sent for, who read the liturgy night and day without intermission, to the insensate ears of the deceased, till the funeral is performed. The coffin is uncovered during the ceremony. The religious service is afterwards continued night and day for six weeks; then every fortieth day till the end of the first year, and afterwards upon the return of the day on which the person died. This practice is of course observed as long as the priest is paid. The vestments of the clergy, which are the property of the church, are in many places very rich. The pearls belonging to the ecclesiastics of the Trinity monastery, would, it is said, fill a bushel. An ignorant priesthood endeavours to excite respect by external decoration. The principal religion of the Russian peasantry consists in crossing themselves and saying, 'Lord have mercy upon us.' Religion of a purer sort is not always found among the peasantry of more enlightened nations. The piety of the burghers, when decomposed into its constituent parts, is found to be made up of abstinence in Lent, intoxication on holidays, and confession at Easter.

In the account of the political history of Ireland there is an evident bias in favour of the government, the measures of which appear to us to have been systematically wrong. But in this piece, though the author appears to be rather an advocate for the prerogative of the crown than for the liberty of the subject, he unreservedly reprobates the cruelty and oppression which has been exercised against the catholics.

'To the lot of Ireland,' says he, 'it has fallen to engraft absurdity on the wisdom of England, and tyranny on the religion that professes humanity,' &c.—'The laws of Ireland against papists are the harsh dictates of persecution, not the calm suggestions of reason and policy.'

ART. V.—*Sermons, by Edward Evanson, A. M.; to which is prefixed, a Memoir of his Life, Religious Opinions, and Writings.* 2 *Vols.* 1*l.* 1*s.* London. 1807.

FROM a short account of Mr. Evanson's life, opinions, and writings, which is prefixed to the present publication, we learn that he was born at Warrington in April, 1731; that he was principally indebted for his education to his uncle, who was rector of Mitcham in Surrey; that he was admitted at Emanuel college, in Cambridge, at the early age of fourteen; and that after taking the degree of B. A. he returned to Mitcham, where he assisted his uncle in the tuition of his pupils. He went into orders in 1753; and in 1757, was presented to the vicarage of South Mims, near Barnet, where he resided about two years. Here his religious enquiries began gradually to shake the orthodoxy of his belief, and to unsettle his previous opinions. The common effect of preferment is, by encreasing the power of physical gratification, to promote intellectual inertness and repose. Thus the great emoluments of the establishment usually operate, as Mr. Hume and Adam Smith long ago remarked, as a premium on the mental somnolency and indolence of the ministers. Were not this the natural consequence of pluralities, of tithes, and of the many diversities of sensual repast which are appended to the altar, it is probable that the doctrines and the liturgy of the church, which still abound with the relics of popery and superstition, would not so long have remained in the state in which they are at present seen. But the uninquisitive indolence of the ministers, which has been so propitiously fostered by the opulence of the establishment, has been very favourable to the *status quo* of ecclesiastical dominion. For the majority of the clergy, having an infallible guide in the *ipse dixit* of men who lived three centuries ago, and finding themselves perfectly at their ease in the good things which are attached to *obsequious assent*, never feel the will, nor harbour the presumption, of thinking for themselves. In every body which is so circumstanced there is a desire to be at rest; and this desire becomes in most cases so strong, as to generate an indifference to truth. But the mind of Mr. Evanson was a striking exception to the monotonous dulness of the clerical intellect, when fostered by emolument, neither the acquisition nor the encrease of which has any connection with studious application, laborious research, or rational activity. The ecclesiastical preferment which Mr. Evanson obtained, instead of operating as a bribe on his sloth, proved a powerful incentive

to his diligence, it furnished him with opportunities of study, and with leisure for research, which he employed to the best advantage. But this research, by disclosing to his view some very serious errors and unscriptural dogmas, which have been unfortunately suffered to constitute a part of the articles and liturgy of the establishment, finally caused him, after several years of doubt, to relinquish a service in which he could no longer minister without great self-disapprobation.

From South Mims Mr. Evanson removed to Tewkesbury, which he held in conjunction with the living of Langdon in Worcestershire. To the former he had been presented by Lord Camden, then lord chancellor, and the latter he had procured in exchange for South Mims. At Tewkesbury, Mr. Evanson becoming more and more convinced of the discordancy between the doctrines of the established liturgy and that of the Christian Scriptures, took the liberty of omitting some phrases, and altering others, which he could not consistently employ. For these innovations, combined with some interpretations of Scripture contrary to those which are generally received, he was exposed to a rigorous prosecution. In this he was gratuitously supported by Mr. Wedderburne, afterwards Earl of Rosslyn; and in this instance Mr. Evanson finally triumphed over the malice and bigotry of his enemies.

Finding his objections and his scruples respecting particular parts of the liturgy continually increase, Mr. Evanson, in October 1772, addressed a letter to Dr. Cornwallis, who was then archbishop of Canterbury, in which he fully developed the nature of his objections; and implored his grace to use his endeavours in promoting such a reform, as would satisfy the scupulously honest; and, by enlarging the charity, consolidate the peace and security of the establishment. But no answer was returned to this application. At this time it was generally believed that the metropolitan, in conjunction with some of his episcopal brethren, was preparing a revision of the liturgy and articles of the established church. Among the persons who were then strenuous in recommending such a revision were the present bishops of London and of Ely. But owing either to the fears of some, or the lukewarmness of others, no improvements were ever attempted to be introduced, either by the archbishop or his colleagues; and though biblical criticism has made considerable progress since that time, and the deviation of the established doctrines from the unvitiated simplicity of the gospel is better understood and more generally known now than it was then, yet there seems to be an increased determination on the part of those

who have the power of reform in their own hands, to let things remain as they are, rather than to follow that principle of gradual improvement, the necessity of which is enforced by the history of the Reformation, by the progress of scriptural knowledge, and the increased diffusion of intellectual light. We know that a great repugnance is felt to every thing which bears the name of innovation. We do not consider that time is the great innovator; and that true wisdom always consists in accommodating the institutions of man to the innovations of time. That change is always politic and safe, which has already been anticipated by the progress of knowledge, by the dissipation of prejudices, and the improved sentiments of man. Where the passions of mankind are violently roused against any change, or where the good is faint and dubious, and the evil great and encreasing, it is highly impolitic to make the attempt; but where the measure in question is already anticipated by the desire and supported by the sentiments of man, where the good is great, and the evil that can accrue is only contingent and minute, not to attempt the alteration, whether it be in the civil or religious system of the state, is opposite to the convictions of reason and the interests of humanity. To have attempted fifty years ago to repeal the restrictions against the catholics would have been highly impolitic and unwise, as the good was remote, and the evil near; and the current of prejudice, which set in against the measure, too impetuous to be repelled; but, at the present day, the enlightened disposition of the catholics themselves and the increased liberality of the times, has made the measure safe, humane, and wise. When, therefore, the late administration proposed the repeal of part of that legal intolerance, which is still in force against the catholics, they did not attempt any dangerous innovation, but only suggested such a change as is in strict unison with the spirit of the times, and was imperatively demanded by the critical circumstances of the empire. The few reasonable and scriptural alterations which Mr. Evanson and many other good and wise men have wished to introduce into the liturgy of our excellent establishment, were not recommended in the wild spirit of tumultuous innovation, but in the gentle temper of pacific change; not from any wish to deform or to subvert, but to perpetuate and improve the venerable fabric of the establishment. When Mr. Evanson found that the superior dignitaries of the church were determined not to admit any change in her unscriptural tenets and opinions, and that he could no longer officiate within her walls with that conscientious reverence which he desired, he determined to forego all his ecclesiastical emoluments,

and to renounce a worship which he thought so strongly tinctured with idolatry and superstition. In 1778, he resigned both his livings, and thus furnished an indisputable testimony to the sincerity of his conviction, and the disinterestedness of his heart. After abandoning his ecclesiastical preferment, Mr. Evanson resided for some time at Mitcham in Surrey, where he employed his time in the education of youth. Among his other pupils was Mr. Stuart, a grandson of the Earl of Bute, who had conceived such a respect and affection for his tutor, as induced him to request his father, in an illness which prematurely carried him to the grave, 'to give Mr. Evanson such a token of his regard as would help to render his latter days easy and comfortable.' This request was granted by the Hon. Col. Stuart, who settled on Mr. Evanson an annuity for life. In 1786, Mr. Evanson married a Miss Alchorne; and a few years after went to reside at Great Blakenham in Suffolk, where he purchased an estate. After having resided nine years in that county, he removed into the west of England, where he settled at Lympstone in Devonshire; and afterwards retired to Colford in Gloucestershire, where he ended his days. At Lympstone, Mr. Evanson preached to a congregation of Unitarian dissenters the greater part of the sermons which are found in the following collection. The sermons are altogether thirty-one in number: they are plain and rational discourses, without containing any peculiar beauties of diction, force of intellect, or profundity of reflection.

Some of the subjects, however, which he has discussed, deserve an attentive perusal. In the sermon on Christmas-day, which is found in the first volume, Mr. E. proves that many of the Christian festivals are of pagan extraction; and were adopted in order to reconcile the heathen converts to the new religion. For those converts felt much less repugnance to adopt certain abstract propositions, than they did to abandon the sensual indulgences and riotous carousals which were mingled with their idolatrous observances. But the early Christians, while they retained part of the sensual gratifications of the heathen rites, connected them with the commemoration of occurrences in the history and propagation of the gospel. Thus the festival which we call Christmas, was originally derived from the Roman Saturnalia, which were celebrated at that period of the year. For the most probable account is, that the nativity of Jesus took place in September rather than in the month which we assign to it in our calendar.

'Under the law of Moses,' says Mr. Evanson, 'the Jews were commanded to celebrate three festivals in every year; and to re-

strain them from the excesses and vicious irregularities to which such seasons might too easily lead them, they were expressly forbidden to hold these feasts any where but at Jerusalem, where the males alone were ordered to appear, and there to make the whole observance one continued solemn act of worship at the temple of God, at which only they were permitted to offer their sacrifices and burnt offerings. But the idolatrous nations of the world, who acknowledged and worshipped a multitude of different gods, and had altars and temples erected to them in every place, conceiving that every remarkable day in their calendar was sacred to some or other of their deities, kept each of them as a day of feasting and idle dissipation, in honor of the particular god to whom they thought it dedicated. As the christians observed no festivals of their own, and would not join their heathen friends and neighbours in honoring their idols, nor mix in the riotous intemperance and obscene impurities which usually attended their festive celebrations, they were ridiculed, despised, and hated, as morose and unsociable people, who had no customs like the rest of mankind. And at the same time the commonality of every nation being highly pleased with, and therefore particularly attached to these days of public mirth, and to the shows and processions which were generally exhibited upon them, were the less inclined to listen to those rational and sober arguments, which alone could influence them to embrace the Christian faith. With a view to remove this seeming obstacle to the conversion of the heathen world, and perhaps also with the hope of taking away the chief grounds of that inveterate contempt of, and prejudice against the christians, which had drawn on them so many grievous persecutions; about three hundred years after our Saviour's death, some bishops, or presidents of particular churches, began to form the project of permitting their disciples to observe the festivals of the country they lived in, upon this condition, that instead of celebrating those days in honor, and in the name of any heathen god, they should dedicate and reckon them all sacred to the memory of some martyr or Christian saint. This account is given us by the Christian historians of those early times; one of whom, speaking of a particular bishop in Asia, tells us that he instituted among all people, as an addition of devotion towards God, that festival days and assemblies should be celebrated to them who had contended for the faith, that is, the martyrs. And he gives this reason for the institution; when he observed, said the historian, "that the simple and unskilful multitude, by reason of corporeal delights, remained in the error of idols;" that the principal thing might be corrected in them, namely, that instead of their own vain worship, they might turn their eyes upon God; "he permitted that at the memories of the holy martyrs, they might make merry and delight themselves, and be dissolved into joy." Such a regulation as this could not fail of contributing greatly to reconcile the heathen to the professors of faith in the gospel; it was indeed forming a close alliance between Christianity and Idolatry, and compelling our religion, in order to meet paganism,

to advance more than half-way. The consequence was, that from that time professed christians increased considerably in numbers, and decreased as much in purity and virtue. Yet as if the mere external profession of christianity had been all that was necessary in our religion, the fatal innovation was soon universally adopted and pursued, till at length every heathen festival was exploded, and christian holy days were substituted in their room. The Roman catholics still have a multiplicity of these feasts. But the church of England observes only the feasts of our Lord himself, his apostles, and the principal saints; and it is certain that all those days which are kept holy in their names, are precisely the same which, being distinguished by some signal circumstances in the old Roman calendar, were by the Pagans held sacred to their imaginary gods. For instance, the first day of May was dedicated by the heathen to Ceres and Flora, their two goddesses of corn and flowers: these early fathers of the christian church therefore retained the feast, but changed the names of the deities honored by it, and consecrated it to St. Philip and St. James. I mention that festival in particular, because you yourselves are witnesses, that part of the very same rites, with which the heathen used to celebrate it, is still kept up amongst our own people. For when we consider the festive processions customary on that day, with rural dances and garlands of flowers, it is easy to see the propriety of such a ceremony, when connected with the goddess Flora, but it is impossible to discover any relation that it can have either to St. Philip or St. James. In the same manner the feasts of Saturn and Bacchus, which were celebrated at this very season, which continued for several days, and were accounted the chief annual festival amongst the ancient Romans, were then unhappily appointed to be observed by christians in the name of our Saviour himself, and those who first were martyred for his sake. The fabulous god, Bacchus, was always represented by the heathen like a young boy, it is not improbable therefore, that with a view to preserve to the people their accustomed idea of a child, it was ordained to be the commemoration of the nativity of Jesus Christ, and the whole festival season, instead of being any longer called the Saturnalia and Bacchanalia, was dignified with the appellation of the Christmas holidays. Even now in this reformed country, many vestiges remain of the rites and customs observed by our Pagan ancestors at the same festivals; they used always on such occasions to adorn the temples, altars, and images of the god whose feast they celebrated, with boughs of such trees as were supposed to be agreeable to him, or emblematical of his peculiar attributes. And the characteristic description of their fabulous god of wine, being, that he was always young, ever-greens were looked upon as fit emblems of his nature in this respect, and the ivy in particular was esteemed peculiarly sacred to him. From hence arose that custom which so universally prevails amongst our own people, of thus decorating the churches and their own houses at this particular season, with boughs of ivy and other ever-greens. And I wish this habitual and unmeaning practice, as it is now per-

formed, were all the footsteps that remained amongst us of the Pagan manner of celebrating this festival. But besides the sports and gambols, and the indulgences granted at this season to all ranks of people, which were peculiar to the feast of the Pagan god Saturn, those scenes of revelling, drunkenness, and debauchery, so frequent also during these holidays, with far too great numbers of those who call themselves after the name of Christ, are all of them the sad relics of those intemperate, immoral practices of the idolatrous heathen, which always characterized the feasts of Bacchus. How long the venerable names of Jesus Christ, and the first teachers of that gospel which is so eminently distinguished by the simplicity and purity of all its doctrines, shall be made use of to support and sanctify the institutions of Pagan superstition; and whether it can answer any useful purpose of sound policy or true religion, under the pretence of observing extraordinary seasons of public devotion, to unhinge the minds of the labouring people, take them off from the usual industry of their respective occupations, and by that means lead them into the temptation of mispending not only their present idle time, but also the earnings of their former labour, in dissipated amusements, gaming, and such kinds of disorderly living, as tend both to injure and impair their health, and to vitiate and corrupt their morals, are points that must be left to the determination of our rulers.'

This extract will serve as a specimen of Mr. Evanson's sentiments and style; but most of the sermons in the present volumes are of a practical tendency, and evince the zeal which the author felt in the cause of righteousness and truth. There are several opinions which Mr. Evanson held with which we by no means coincide; but we greatly respect the openness of heart with which they were divulged, and the firmness of principle with which they were maintained. Of his notions on the Apocalypse, we need not say that they were completely at variance with our own, when we refer our readers to our review of archdeacon Woodhouse's, and of Mr. Faber's Dissertations on that work; in which we have attempted to prove from internal evidence, that this prophetic vision, which is ascribed to St. John, is a spurious production.—We beg leave to refer the reader to our Review for January, 1807, p. 31, and for June of the same year, p. 113.

One of the most remarkable opinions of Mr. Evanson, and in which it does not appear that many will ever coincide, was that, of our four canonical gospels, that of Luke was a genuine production, while the other three were the forgeries of a later age:

'The evidences of truth,' says his good and intelligent biographer, 'which everywhere abounded in the gospel of St. Luke, he in

vain sought for in those of Matthew, Mark, and John. They neither agreed with one another, nor with that of Luke, which he makes the standard of divine authority, and the touchstone by which he tries the validity of their claims to our belief. But some of them he charges with palpable ignorance of Jewish customs; with false quotations from the scriptures of the old testament; with language and expressions which he contends were not in use till a much later date than that which the canon has allotted to them,' &c.

'For these and other reasons which appeared to Mr. Evanson unanswerable, he concluded that they were not of the apostolic age, but writers of a much later date, and members of a church then becoming very corrupt both in principles and practice.'

These opinions Mr. Evanson supported at length in his work, intitled, 'The Dissonance of the four generally-received Evangelists.' But Eichhorn, a man of very superior perspicuity and erudition, (whose 'Introduction to Christianity' we reviewed in the Appendix to the 10th volume of the *third series* of our Review,) maintains that the gospel of Luke was only a copy from that of Marcion, with numerous aditions and improvements; and that not one of the three first gospels was ever quoted by any writers of the first century, who made use of gospels different from those in present circulation. On this hypothesis we shall not at present offer any decided opinion; but of this we are sure that the gospel of John contains *internal marks* of genuineness, which will not easily be found in the other three. The few miracles which are recorded in John, are related with a more circumstantial enumeration of particulars than we find in the other evangelists. We allude particularly to the cure of the man who was born blind, and to the restoration of Lazarus to life. In these two descriptions of miraculous power, there is a vivacity of detail, and a sort of natural but incidental mixture of dialogue and narrative, which wears the unvarnished character of truth, and seems to evince that the author had visible and audible proof of the fact which he commemorates. In the discourses of Jesus, as they are exhibited in the gospel of John, there is also a copiousness of explanation far beyond what we find either in Matthew, (if we except the sermon on the Mount, which was probably never delivered at one time, but intended as a compendious summary of the Christian doctrine,) in Mark, or Luke. To this we must add, that in the discourses of John, the manner is more characteristic, more majestic and impressive. While Jesus is speaking in John, we find his discourses frequently interrupted by the objections of his adversaries; we see, or rather feel, the warmth which is naturally kindled by opposition; we

observe a rapidity in the transitions, and often a striking brevity in the remarks, which exhibit a more perfect idea of this wonderful teacher of righteousness and truth. In the discourses of Jesus, which John has recorded previous to his crucifixion, and which do not appear in the other evangelists, we find a mixture of tenderness and majesty, of the most winning simplicity and yet the most transcendant sublimity of manner and of thought, which seem to convey the impress of supernatural power. With these discourses, considered as furnishing internal evidence of the genuineness of the gospel, there is nothing in Luke to which any parallel can be found. If we were to compare the distinguishing excellencies of the two gospels of Luke and of John, we should say, that that of Luke excelled in the exposition of the parables, and John of the discourses; that in Luke we discern more of the moral beauty of the doctrine, and in John we behold more characteristic features of the supernatural pretensions of the person by whom it was communicated to mankind. We believe that these sermons have been edited by a friend of Mr. Evanson for the benefit of his widow; for this reason, as well as for the love of truth which they breath, and the useful instruction which they contain, we wish, heartily wish, that they may obtain an extensive circulation.

ART. VI.—*The Reign of Charlemagne considered, chiefly with Reference to Religion, Laws, Literature, and Manners. By Henry Card, A. M. of Pembroke College, Oxford.* 8vo. *pp.* 208. 6*s. boards.* Longman. 1807.

THE interest which must always attach itself to the reign of Charlemagne, as a memorable epoch which marks the boundary between ancient and modern history, the cornerstone of European policy, the cradle of European science, and of the laws and constitutions of European governments, is encreased by its reference to the peculiar posture of present events. Buonaparte, in the spirit of several of his institutions, in the influence he maintains on the general complexion of the times, and the new character which he is likely to impress on future ages, bears so much resemblance to the founder of the French empire, as naturally leads us to desire a comparison between their respective designs and exploits, and, for that purpose, to institute a particular investigation of those circumstances of age, nation, and individual

character, which have influenced them and led to their accomplishment.

Yet such an investigation, however agreeable and instructive in theory, is difficult, and would probably be very unsatisfactory in the practice.

The character of Charlemagne is discoverable only through the medium of very partial and imperfect histories, together with such letters, as still exist, of learned contemporaries, and a few attributed, perhaps on disputable grounds, to the emperor himself. Some of the statutes also which issued from his cabinet, are still extant; but all the rest is darkness and conjecture; and the bare attempt to supply the void out of fabulous chronicles and romantic legends, involves a manifest absurdity.

The first, and most essential of our sources of information, is the history written by Eginhard, who, as is well known, was secretary to Charlemagne, and is said to have lived with him in habits of the strictest intimacy. Undoubtedly he had sufficient opportunities of giving ample satisfaction to posterity, respecting the character of his illustrious friend. But, as Voltaire laughs very fairly at those eastern princes who cause the memoirs of their reigns to be written by their favourites, so it may on the same principle be questioned, whether Eginhard used or abused the opportunities of knowledge so afforded him. That he did not use them to the full extent is very evident, and is much lamented by those who are best disposed to give credit to his veracity. His history contains an imperfect detail of ill-connected facts, and is absolutely silent on many most important subjects. The omission of every circumstance respecting the birth and early life of its hero, added to many other instances of negligence and ignorance, which are unaccountable in such an author, has been objected, not without apparent good sense, to the authenticity of the whole work; and the charge of gross partiality is not merely probable in itself, but supported on grounds which it would be extremely difficult to dispute. Bayle (Art. Eginhard) has given us some account of a book written expressly to controvert the authority of this celebrated history, which appears to have been ably written, and has never been fully answered.

On many accounts the monkish chronicler of Saint Gall is entitled to less implicit credit than Eginhard himself; and the fragments of history preserved in collections of the early German writers are by no means calculated to supply us with what we want, an insight into the real character of Charlemagne. The clearest and most favourable evidence respecting it to which we can now attain, must be collected from the scattered reliques of the corre-

spondence which he held from time to time with the famous Alcuin and other men of genius and learning about his court, and these, as long as any of them are extant, will be proof sufficient of the liberal encouragement he gave to literature, of the bent of his own mind towards the acquirement and extension of knowledge, and of the free and social temper which animated his intercourse with chosen companions and friends. Yet even here we are left much in the dark respecting the progress really made in literature by the emperor and his associates; nor can it inspire us with any profound veneration for that learned academy which was formed under his auspices, to find that its president, the illustrious David* himself, is more than suspected of having been unable to write his own name. We must however add, that the charge appears to us so very improbable that we are surprized at Mr. Card's seeming acquiescence in the truth of the tradition. We can hardly persuade ourselves to give credit to it, at the same time that we admit those epistles to be genuine which evince a refinement so far above the spirit of the age. It has also been said and even confidently asserted of Alcuin, that he treated all polite and classical learning with the contempt of an ecclesiastical barbarian. Mr. Card, with just indignation, repels this evidently false and unfounded accusation. Why then admit so easily the equally improbable story that Charlemagne was ignorant of his letters?

Except what we are able to distinguish by the glimmering lights thus afforded us, every finer trait of character is swallowed up in boundless ambition, or lost in the immense space of ten centuries full of clouds and darkness extended over our prospect. The general outline, which is all we are able to discern of the age in which he lived, will probably serve with sufficient accuracy, to fill out the defects in that of his individual character.

It appears to us, that Gibbon (though Mr. Card accuses him of injustice) had sufficient foundation for the remark, 'that in the institutions of Charlemagne he seldom could discover the general views and immortal spirit of a legislator who survives himself for the benefit of posterity.' A few of his statutes indeed, such as those for regulating and circumscribing the protections afforded by holy places; for correcting the dissolute lives of the clergy; for rendering the practice of duelling infamous; and a few more, reflect honour on his intentions as far as they prove his wish to extirpate those evils against which they

* The academical name assumed by Charlemagne; as Engilbert took that of Homer; Alcuin, of Horace; and Adelard, of St. Augustine, &c. &c.

were directed; but under what prince or what government, however weak or unprincipled, have not laws equally salutary been occasionally enacted? The general tendency of all government is to restrain vice, to abolish ill customs and practices. In neglecting or perverting this tendency, governments expose themselves to the censure or abhorrence of mankind; nor is it by following its occasional impulses only, but by a regular and unbending perseverance in acting according to its dictates, that they can justly claim our gratitude and admiration.

The law for instituting public schools, and promoting the diffusion of knowledge, is the only one among the statutes of Charlemagne that would incline us to qualify the general words of the historian we have quoted,—for this, and this only, the thanks of posterity are strictly due to him as a legislator.

He has also been accounted the first founder of tithes; but this honor (if it be one) Mr. Card allows to have been unjustly attributed to him. That he regulated them, and rendered their payment more exact throughout the extent of his dominions, cannot be doubted. But this seems to have been rather a temporary than a lasting benefit, if we may judge from the continual disputes and bickerings to which the establishment has been subject during all succeeding ages, down to our own.

After all, the greatness of Charlemagne depends more on the grandeur of his military exploits, his genius and talents in the art of war, and the unconquerable constancy with which he pursued the objects of his ambition, than on his character in any of the points in which Mr. Card has made it his peculiar province to consider him: and even as a conqueror, his reputation is considerably diminished when we reflect on the disorganised and perishable state in which he left the mighty fabric of his empire. It is true that the conquests of Alexander fell asunder also on his death; but the difference is great in this respect; Alexander was suddenly cut off in the very midst of his career, and in the flower of his age, when he had not half accomplished the great scheme of dominion which his mind was equally qualified to execute as to plan, and which we have therefore every reason to believe he might have brought to perfection had he been allowed the natural extent of life assigned to man. But Charlemagne had accomplished all that he ever intended to execute, and much more than he durst originally conceive, and died at an advanced age, in the arms of a secure and uninterrupted peace. Yet he had not thought of binding together the discordant parts of that

immense mass of power which he had spent his life in collecting; he had not even formed the project of a well-organized constitution, or of any system calculated to preserv and perpetuate the concord and happiness of society.

In saying that he appears to have been actuated by the mere lust of conquest, without any of those ulterior views which, properly directed, may render the name even of a conqueror a blessing to posterity, we do not mean that he had no design of perpetuating, for the benefit of his descendants, that empire which it had been the whole pursuit of his life to acquire. The very hypothesis would be ridiculous, and is at once overset by a reference to his testament, which proves his solicitude for those who were to come after him. But that record itself is sufficient evidence of what we would be understood to maintain, his incapacity to form any well-connected scheme for keeping together the conquests he had made; since nothing could have been devised worse calculated to produce such an effect, than the very instrument in question.

Voltaire has been accused, and with justice, of indulging a too general and unqualified mode of assertion, of catching a prominent feature, or dwelling on a strong light, to the neglect of all the under parts and less striking shades of a picture. Nevertheless, the more we examine the figure of Charlemagne by the imperfect lights which history affords us, the more we are inclined to approve the truth of that resemblance which he has drawn, and the less reason do we find for objecting to the universality of his censure. At any rate, Mr. Card has done little to shake us in our opinion.

We have given our reasons for thinking the subject Mr. C. has chosen, an unhappy one. Yet some points of interest might have been found in the life of Charlemagne gratifying to the military, or even to the philosophical, historian. A modern politician might also, as we hinted before, find amusement, if not instruction, in the contemplation of events which, however distant, bear so striking an analogy in several particulars to the state of things by which he is at present surrounded. And though on all topics which could possibly produce either pleasure or profit, Mr. C. has unaccountably forborn to enlarge, yet we have, in some passages, been entertained by the close resemblance in exterior appearance between the fortunate usurpers of the eighth and the nineteenth centuries. In the main points of comparison, indeed, the character of Charlemagne sinks infinitely below Napoleon's level. Conquerors of nearly an equal extent of territory, masters of almost the same dominions, the victories obtained by the Frank were against hordes of undisciplined

barbarians, or over governments already tottering to decay. The fortune of Buonaparte has been opposed to the meridian power of all civilized Europe, and he has seen it crumble piece-meal away before the very terrors of his name. In the rapidity of their marches, the decisive vigour of their counsels, the undaunted perseverance and restless activity of their minds, the comparison is more close; but the effects produced by each are incomparably in favour of the Corsican, who has accomplished, in less than ten years, what Charlemagne employed the whole of his extensive reign in performing. In one striking particular of his policy, Buonaparte has evidently kept the system of his great predecessor in view; the number of dependent sovereigns with whom he has surrounded his throne, and the real intrinsic splendour of his imperial establishment.

Bishop Hetton had been sent ambassador by Charlemagne to the empress Irene, and received such barbarous insults from the populace of Constantinople during a general insurrection, as obliged him to consult his safety by a timely retreat. The new emperor Nicephorus was scarcely seated on the throne when he became extremely apprehensive of the consequences which the angry complaints of the prelate might produce, and immediately sent a splendid embassy to anticipate, if possible, the return of Hetton, to palliate the affront which had been offered, and diminish by milder suggestions the force of those representations which he so much dreaded. The monk of St. Gall gives the following account of the arrival of the Greek ambassadors, in which, if we substitute the white and black rods of modern ushers to the *colaphi* of Charles's less polished courtiers, we may imagine ourselves undergoing the ceremony of an introduction to the court of Napoleon.

'The ambassadors of Nicephorus, after a journey of peril and tediousness, arrived on the banks of the river Sala, where Charlemagne had then fixed his camp. In his palace of Seltz, in Alsace, they were successively led through four halls of audience, each surpassing the other in splendid decorations: in the first, which was consecrated to military pomp, a crowd of warriors and officers appeared, whose dress and arms, ornamented with costly gems, inspired the deepest reverence. One of them was seated upon a throne, to him they prepared to make their genuflexions; to their surprise, however, they learn that he was only a domestic, the constable of the emperor. In the second hall, another personage met their eye, surrounded with all the pomp of royalty: to him likewise they were ready to fall prostrate, had they not been stopped by the intelligence that he was no more than the count of the palace, who administered justice in the name of the emperor. In the third

and fourth halls they were equally deceived by the high steward and great chamberlain, appearing with the like forms and ceremonies of ostentatious grandeur; and if we may believe our historian, they were politely admonished by blows in each hall, to reserve their homage for the emperor.

'Having thus artfully worked up their impatience and curiosity to the highest pitch, the doors of the presence chamber were at last thrown open, and Charlemagne stood before their eyes familiarly reclining on the shoulder of the bishop Hetton; while to heighten the stately magnificence of the scene, he was encircled by kings his sons, princesses his daughters, by archbishops, bishops, dukes and counts, all glittering in gold and silver. In the first moment of their amazement and confusion to behold the distinguished favor shewn to Hetton, the Greek ambassadors cast themselves at the feet of the emperor to implore his pardon for the violation *of the laws of hospitality and the faith of treaties to his representative.* The emperor moved his hand for them to rise: and then in a tone of mingled dignity and sternness thus addressed them: Hetton forgives you, and upon his solicitations, I am willing to bury the past in oblivion; but henceforth learn to respect the person of a bishop, and the character of an ambassador.'

The reflections which are occasionally interspersed in this work, are distinguishable neither for depth of penetration nor vivacity of expression, and the author is not often very logical in his deductions. As, for instance, where he imagines Theodulphus to have been a Spaniard rather than an Italian, from his applying the term 'consanguineos meos" to the Visigoths, who, as we know, were settled in Spain. Yet, supposing him to have been of the *same* nation, we should rather have expected from him the nearer appellation of *brethren* than the more distant one of *cousins*, which, on the contrary, applies exactly to that kind of relationship and connection which always subsisted between the *Visigoths* of Spain and the *Ostrogoths* of Italy; and from among the latter people Theodulphus is generally allowed to have sprung. Mr. Card's grammar is, generally, unexceptionable, and his style gentlemanlike, though frequently too inflated for the sense. Yet carelessness (we cannot attribute it to a worse cause) has betrayed him into many gross inaccuracies in both respects; and in his Latin quotations, the faults are so frequent and unpardonable as to impose on us a piece of complaisance rather hard of digestion, in imputing them all to the errata of the press.

Mr. Card has often appeared before the public as a writer before now, and (as we find from the advertisements of his former works, subjoined to the present publication) has been highly complimented by some of our brethren, for 'brilliancy of style,' and for 'splendid composition.' *We*, however,

lament in him an additional instance to the many already before us, of writers who have been spoiled by their vicious imitation of the too seductive eloquence of Gibbon. With one word of advice respecting that celebrated writer, we therefore conclude our remarks:—Though he may delight us as a friend and companion, it is impossible to select a worse preceptor.

ART. VII.—*Caledonia; or, an Account, historical and topographic, of North Britain, from the most ancient to the present Times; with a Dictionary of Places, chorographical and philological. In four Volumes. Vol. I. By George Chalmers, F.R.S. and S.A.* 4*to.* 3*l.* 3*s.* Cadell. 1807.

THE Greek adage relative to a large book, could not be more strikingly exemplified than in the present instance. A more unwieldy quarto (and it threatens no less than three successors of equal dimensions) has rarely met our eyes; and it would not be easy for any book, whatever its bulk, to contain a larger proportion of presumption, error, and, we will venture to add, of ignorance. The author, from his official situation of chief clerk to the Board of Trade, has had access to numerous valuable documents, from which less favoured writers are excluded. He cannot be accused of having neglected the golden opportunity. He has on the contrary availed himself of it with great liberality; we wish we could add, judgment. But he has endeavoured to build a superstructure without having laid the foundation, and has proved himself incompetent to make a proper use of the store-houses of information which lay open to him. The plan of this article will be to prove our assertions by a selection of such instances as are glaring and unpardonable. Nor will we allow that this vituperative mode of criticism, which points out the deficiencies, and passes slightly over the merits of a work, is, in the present case, unfair. When an author possesses exclusively the incalculable advantages above-mentioned; when that author issues forth his dogmas with a tone of authority that indicates a pretension to infallibility, and forces opportunities, where he cannot find them, of depreciating writers whose merits have long been gratefully acknowledged by the public; when that author moreover demands an exorbitant reward for the instruction he imparts, and levies an enormous tax upon the time and purses of his readers; it then becomes no more than our duty, as far as in us lies, to make the pub-

lic understand how far their time and money are likely to be laid out to advantage.

It must be premised, that Mr. Chalmers's pretensions are founded in a great degree on his knowledge of languages. Let us endeavour to ascertain whether that knowledge be real or imaginary.

'The Gothic word,' says Mr. C. 'for the British *Aber*, is *Aros*; as *Nid-Aros*'. (p. 34, note 3.) This is rather an unhappy specimen of Mr. Chalmers's philological knowledge. The name is not *Nid-Aros*, but *Nidar-os*, the mouth of the Nid; *ar* being the mark of the genitive in one of the declensions of the ancient Norwegian, or Icelandic language, and *os* the mouth of a river. (See Run. Jonæ Gram. Islandicæ rudimenta.)

P. 40, note 12, '*Caledur*,' (Brit.) signifies the 'hard water.' What is hard water?

We are told by this master of languages (at p. 53, note 13), that the French word *Eglise* (church) is derived from the British or Irish *Eglwys*, *Egles*, &c. Now, the youngest dabbler in antiquarian or philological science could inform him, that *Egles*, and all other words connected with religion, are foreign, and were received from the people who converted our ancestors to Christianity.

In like manner several of his Gaelic primitives are English words gaelized; and in p. 215, the gaelized Greek word *Eccles* (which in p. 53. was the Gaelic radix of the French Eglise) is adduced as peculiarly British. Of Mr. Chalmers's skill in the Latin tongue, a few words hereafter. Our attention is at present arrested by a literary misdemeanor, which ought never to pass unnoticed, and of which the instances are not to be counted in the book before us. We mean the voluntary mutilation of passages quoted from different authors. When Mr. Chalmers has once laid his hands on a sentence of the venerable Bede, or any other authentic writer, no matter whether of ancient or modern fame, whether long since dead, or actually living, to give the lie to the kidnapper who has stolen and disguised it, that sentence no more resembles itself, than a lady of fashion in an evening resembles the same lady of fashion in a morning. And yet passages thus garbled, disfigured, and transformed, are given in inverted commas, as the *ipsa verba* of an author. At p. 98, note (s), we read, 'Caves, capable of holding *several* men, are at present used as farm-houses.' Who would believe that in the Statistical Account of Scotland, (vol. II. p. 288.) from which the words are professedly taken, the caves are said to be 'fit to contain a number of cattle,' and 'serve at present for offices to the farm-house placed near

them ?' For another example see the note (l) in p. 147, compared with the Statistical Account, vol. XV. p. 527.—Sometimes Mr. C.'s audacity goes so far as to convey, in his quotations, a meaning directly opposite to that of the author quoted. Thus, at p. 358, he quotes Bede, (L. 1. c. 1.) for the Scots having settlements in Cuningham and Kyle; whereas that writer expressly says, (c. 12.) that the Scotti and Picti lived to the N. W. and N. of the Britons, from whom they were separated by the Firths of Forth and Clyde, and were from that circumstance called transmarine nations. Turn next to p. 477, note (k). 'That the language of the Irish prevailed in Scotland,' saith the Enquirer, 1789. v. 11. p. 160, 'after the time of Kenneth, the conqueror of the Picts, there is not the shadow of proof.' In Pinkerton's Enquiry the words are: 'That the language of the Scotti, the Irish, prevailed in Scotland after the time of Kenneth, there is not a shadow of proof.' Now, though this be egregious nonsense, as the language which Pinkerton so wildly denies to have prevailed in Scotland after the time of Kenneth, prevails, as all the world knows, to this day in the Highlands, a very large portion of Scotland, yet it is very unfair to represent him calling Kenneth *the Conqueror of the Picts*, when it is the principal object of his (Pinkerton's) book to make us believe that Kenneth was hereditary king of the Picts (we beg pardon, the *Piks*), and that he conquered the Scots. Let him who is not satisfied, turn to p. 367, note (a), where Mr. C. dreams of a fictitious donation of Egbert to Kenneth III. for which William of Malmesbury and John of Wallingford are quoted. But if Mr. C. had bestowed time in his *evening amusements* (see the first sentence of his Preface) to look at the authorities which he cites, he would have found that it was not Egbert, but Edgar, the fifth in descent from him, who resigned Lothian to Kenneth IV. and not Kenneth III. Thus his triumph over 'the fallacy of Wallingford,' and his notable discovery that Egbert, king of England, and Kenneth the Third, king of Scotland, were not contemporaries, only excite the smile of contempt. A similar instance of wilful perversion, and ignorant triumph, appears in p. 615, note (s), where he says, 'we are told by a late commercial annalist' (meaning Mr. Macpherson, who is still alive, and we hope, adding to our stock of authentic historical information), 'on the weak authority of Snorro, "that in 1098, Scotland was deprived of Kintire by a *quibble* *."' He goes on to charge

* These words are marked with inverted commas, as if written by Mr. Macpherson. But no such words are to be found in his work. What good can any man propose to himself by such misrepresentations ?

that author with an anachronism in making Malcolm III. alive at that time; and a little lower he triumphantly asks, 'what could Snorro know of such an event?' because it happened about 150 years before his time, as if an historian ought to record nothing but what he had seen with his own eyes. Mr. C. must surely have protracted his evening amusement to a very late hour, and been absolutely dozing, when he wrote the strange farrago of absurdities contained in this note, to notice all which would require more labour than our limits will admit us to bestow upon them. We have examined the place pointed at in our Annals of Commerce, (a work, by the bye, of great literary research, and full of *ungarbled and impartial* documents of unquestionable authenticity,) and we find that Mr. Macpherson, instead of making Malcolm III. concerned in the affair, as Mr. C. with equal truth and modesty asserts, has not given the name of the king of Scotland in the text, and in a note has pointed out the mistake of Snorro in calling him Malcolm, which, however, does not affect his veracity with respect to the fact; and he has animadverted upon some of the late Scottish writers, who, like others still later, 'do not regard fact more than fiction,' for inventing and repeating a fable of the cession of the islands by Donald, the brother of Malcolm; and he concludes by shewing the probability that Edgar was the King of Scotland, whose name should have stood in place of Malcolm's. Will not this be enough to shame Mr. Chalmers?

The *explanation* of the names of the Pictish kings, which we find at page 207, is almost equal to the *Pikish* etymologies of our author's friend, Mons. *Pinkerton*, the Enquirer: no other person can match the absurdity of either of them—unless, perhaps, Dean Swift.

Mr. C. has revived the dormant story (p. 299.) of Kenneth Mac-Alpin being the true heir of the Pictish kingdom, *in right* of his grandmother, whom he calls Urgusia, instead of Fergusia or Fergusiana, the name given her by Hector Boethius, and his followers. This he does upon the authority of Boethius, Lesly, Buchanan, and Chambers, authors whom no person desirous of discovering truth would ever pay any attention to; and he endeavours to make the reader believe that Fordun is also a voucher for this story, which does not, however, appear to rest upon any authority, even as old as Fordun's. The story, it is true, passed with Innes, who says (p. 141.), 'all our *modern* writers do also agree, &c.' This acquiescence in mere modern authority was by no means justifiable in Innes, who was attempting to wrest the history of Scotland out of the hands of fabulists. But what shall we say of our present author, who professes to establish

all his facts upon the basis of unquestionable authority, and from his ample magazine of original documents, looks down with contempt upon all others who have ever presumed to write in any of the numerous departments of literature which he has taken into his own hands, and yet builds a most important part of his history absolutely upon nothing? He has, whether by oversight or design, entirely omitted Urquis, the father of Urgusia, and also her two brothers, in his history of the Pictish kings. This is a specimen of the accuracy and judiciousness of his historical researches.

P. 501. 'Edgar, the first of a new dynasty.' What was new in it? Is it that his mother was an Englishwoman? So was his grandmother, so was the wife of King Duncan, and probably others of the earlier queens of Scotland, whose names are not recorded, or are not at present recollected by us.

Mr. Chalmers has the honour to imitate his friend *the Enquirer*, in the overbearing confidence and contempt with which he notices those who happen to differ from him; and like him, he is often unfounded in his confidence. For instance, he insists (p. 269.) that there were no Scots settled in Britain before the beginning of the sixth century; and at p. 193, he sneers at the *absolute* decision of Gibbon. (Decline and Fall, 8vo. edit. 4th vol. 291—295.) It is, to be sure, a decisive proof of the Scots being in no other country than Ireland, that Orosius says that Ireland is inhabited by tribes of the Scots. In like manner it may be said that North America is inhabited by English people, *ergo*, there was a time when Englishmen were no where but in America, and the people of England have originated from North America.

At p. 198, it is said, 'Bede repeats the *sentiment* of Gildas respecting the Scots.' It is very extraordinary that Mr. C. should shut his eyes against the distinct explanation given by Bede, whose words (L. 1, c. 12.) are these: 'Denique subito duabus gentibus transmarinis vehementer sævis, Scottorum à *Circio*, Pictorum ab *Aquilone*, multos stupet gemitque (Britannia Romana) per annos. Transmarinas autem dicimus has gentes, *non quod extra Britanniam essent positæ*, sed quia e parte Britonum erant remotæ, duobus finibus maris interjacentibus:' viz. the Firths of Forth and Clyde, which he describes with marks which cannot possibly be mistaken or misrepresented. If Mr. C. had read Bede even with the guidance (sometimes not very faithful) of his admired friend Whitaker, he might have found that the Scots were *permanently settled* in Britain long before the æra which he assigns to their *first* settlement. But Reuda, who, accord-

ing to Bede, (L. 1, c. 1,) led the first colony, is (we know not why) annihilated by the potent pen of this new dictator of Caledonian history, *philology*, and antiquities. Even the Enquirer, notwithstanding his inveterate hatred of the Celtic *savages*, sees the reality of Reuda's colony, and fixes the æra of it with tolerable accuracy. (Enquiry into the History of Scotl. vol. i. p. 60.) It must be very pleasing to the Enquirer to see his ponderous antagonist contradicting his random assertions upon the wild authority of Bryant and Gobelin. See the first chapter throughout.

The discovery of Roman coins in any part of the country whatever, is adduced by this logical writer, in many parts of his work, as a proof that it was subject to Rome, where those coins were struck. By this mode of *proof*, almost every part of Europe is, in the present day, subject to his majesty George III., whose subsidies have been liberally bestowed on most of the princes in Europe, and consequently his gold coins may be found in greater abundance on the continent, than in any part of Britain: Mr. C. forgets that coins are portable, and that the Romans gave money to the Caledonians to purchase their forbearance; though in p. 164, he seems to know that the Britons could carry money.

The *silence* of historians is repeatedly brought forward as a *proof* that there were no wars or commotions in Britain during certain periods. Is it possible that the author can be so ignorant as not to know that we have lost the first thirteen books of Ammianus Marcellinus, who refers, in his 27th book, to his account of British affairs in those lost books of his history? and also that the British history has been peculiarly unfortunate in the loss of several other classic works?

'Theodosius,' says Mr. C. (p. 194.) 'is said to have found the Picts and Scots in the act of plundering Augusta, the London of modern times. But this improbability was reserved for the ignorance or the inattention of modern writers to assert.' And in a note he actually quotes Ammianus Marcellinus (lib. xxvii. c. vii.); and adds, that 'Gibbon (V. iv, pp. 296-7.) gives some countenance to what was too absurd* for positive assertion.' If he had turned the leaf of Gibbon's book, he would have seen, that he does not merely give some countenance to the story, but absolutely asserts, that 'in his march *from Sandwich to London*, Theodosius defeated several parties of the barbarians, (Picts,

* We copy his own punctuation.

Attacots, and Scots,) released a number of captives, &c.' Ammianus, from whom Gibbon takes these *undoubted facts*, and whom perhaps Mr. C. reckons one of the ignorant and inattentive *modern* writers, expressly says, that Theodosius fell in with scattered parties of the enemy, loaded with spoil, and driving off the captive people and cattle, when on his way from Rutupiae (near Sandwich) to London ('tendens ad Lundonium'). Thus we see, that, instead of not having penetrated to London, the northern invaders were actually in possession of Kent. Who shall we say is inattentive, Ammianus and Gibbon, or our infallible dictator?

Let us take another instance. In transcribing General Roy, (but, according to his usual custom, without acknowledgment,) Mr. C. asserts as follows: (p. 145.) 'Bede and Richard agree in saying that Agricola founded Victoria as a memorial of his victory over Galgacus, at the Grampian.' We should have been much obliged to Mr. C. if he had condescended to let us know in what part of Bede's works this curious information is to be found After searching for it in vain (for which waste of our time we forgive Mr. C., like good christians), we see no reason to believe that Bede knew any thing of Agricola, or Galgacus, or Victoria having ever existed. This is equal to the erudite compilers of the Magna Britannia, who inform us (p. 1071.) that the people of Kent are mentioned by Herodotus.

Mr. C. is continually nibbling and carping at Lord Hailes, General Roy, Mr. Gibbon, and other respectable writers, who have bestowed more attention upon what they wrote than he does, and whose works will be esteemed after his are forgotten. So fond is he of bespattering every body that comes in his way, that Ainslie, who published a map of Scotland about twenty years ago, is continually brought in as an accomplice with General Roy, in the crime of differing from Mr. C. in the position of some of the Roman stations, which he inserted in his map implicitly and avowedly from that gentleman. As Mr. Ainslie, we believe, does not pretend to be an historian or antiquary, he ought not to be dragged in his old age from the rural dwelling to which he has retired with the esteem of all who knew him, before a court of antiquarian criticism, especially such a court as that of which Mr. C. has constituted himself the sole judge: but, to borrow the words of Mr. C.'s own preface,

'Facilius carpere quam imitari;'

and, to borrow nearly the words of another work, which, we believe, lately had his helping hand,

'Gude Maister Chalmers, tak your ain tail hame!'

It is a very usual practice with this self-satisfied author to apply the words 'unquestionably,' 'undoubted,' 'unalterably fixed,' 'demonstrated,' &c. to his positions of Roman stations; and in general he decides with as much confidence, as if he had been chief clerk to the Roman office for the consideration of all matters relating to roads and foreign stations. More judicious antiquaries know that more than half of the Roman towns of the southern part of Britain, (where, we humbly presume, the means of information are as copious as in Caledonia,) cannot be positively fixed, and that this is a species of investigation which very seldom admits of demonstration. Mr. C., when he talks of places being exactly fixed in Richard's map, must be supposed to be so little acquainted with maps, of which he appears, however, to possess a very ample store, as to imagine that accuracy of positions or distances is to be found in ancient maps. Every body knows that some approximation to the truth, in respect to the relative positions of places, is all that can be expected.

It is asserted (p. 459.), though without any shadow of authority being offered for the assertion, that the ancient Britons adored the water, and therefore abstained from eating fish. This abstinence, it is added, is still kept up; and it is assigned as the cause that the Highlanders do not enter into the views of the legislature in promoting the catching of fish as a national object. Genuine history and record, and, what may surprise the matter-of-fact reader still more, even Mr. C.'s own work, afford hundreds of proofs of the falsehood of this most extraordinary assertion. See especially pp. 783 et seq. It is truly wonderful that a man of any reflection could run into three such stupendous blunders as this paragraph exhibits, in the two assertions, and the inference drawn from them. But Mr. C., like a staunch politician, (we mean in the modern sense of the word) is desirous of imputing the failure of the fishery to any cause rather than the true one.

Mr. C. has the merit of doing more justice to the antiquarian investigations of Mr. Maitland, than has been done by some other writers upon Scottish antiquities, who have endeavoured to bury in oblivion the name of that industrious author. This distinction Maitland perhaps owes to his being

dead before our author turned his attention to the study of antiquities.

He also has merit in duly observing the changes in the constitution of Scotland, which, most of the Scottish writers supposed, had been in all ages what they saw it in their own. Nor would he be entitled to inconsiderable praise for encountering the unfounded dogmas of Pinkerton upon the origin of the Picts, and their conquest of the Scots, if he had not conducted the controversy so much in that writer's own style of supercilious assumption and abusive language. But as they are both would-be dictators, we shall only say that they are a *par nobile fratrum*, worthy of each other.

Our author's account of the origin of the Stewarts, (p. 572.) that hitherto perplexing subject of genealogical research, appears in its essentials to be authentic, and what may seem surprizing, the information is drawn from the Baronage and Monasticon of Dugdale, works which have been in the hands of the public above a century. Where were the eyes of all the Scottish genealogical antiquaries? Did they see it, and think the origin not sufficiently illustrious for a royal family?

We cannot bestow the same commendation on the subsequent genealogy of Wallace, (p. 577.) wherein Richard Walense is supposed to be of an Anglo-Norman family, apparently for the very curious reason, that people of the same name occur in English records. Does Mr. Chalmers compose so rapidly in his *evening amusements*, as not to recollect that there were Welshmen (Walenses) in the south as well as the north part of Britain, and that neither the one nor the other were Anglo-Normans? Does he forget that he himself (pp. 249. 253.) had found the people of the south-west part of Scotland called by the name of Walenses in an age prior to that of Richard *Walense*, as he most strangely calls Richard *Walensis*, deceived apparently (for we are not so well stock'd with chartularies as he is) by having found Walense in the ablative among the witnesses,—*teste Ricardo Walense*. Crawfurd, in his history of Renfrew, (pp. 5. 10. of the Stewarts) properly called him Ricardus Wallensis; or, by the bye, this is no new discovery. Any school-boy would blush at letting such an egregious mark of ignorance pass through his hands. But this is only one of a thousand instances of blunders in the Latin passages introduced or quoted in this work, many of which would puzzle a tolerably good Latinist to guess at the meaning of them, and induce a reasonable belief that Mr. C. has scarcely any knowledge of the language. Thus, in p. 686, we find *Charta antiqua* used as a plural.—Uxellum-montes, p. 581.—

Me et Johannis. At p. 194. is *Jovien*, copied from a French author, probably Tillemont; and hundreds of others too tedious to be detailed.

Before taking leave of this author, we cannot help noticing one other error, of inattention or design. It is his frequent custom to quote charters in Bibl. Harl., i. e. the Harleian library of manuscripts in the British Museum, without marking the number or folio; and chartularies in MS., without saying where are they to be found. Does he desire that we should read through all the manuscripts of the vast Harleian collection, and hunt over all Britain for the chartularies; or does he wish to prevent us from verifying his quotations?

It is not our intention to insinuate otherwise than that, as a thesaurus of Caledonian antiquarian matter, this work is of considerable value; but it is encumbered with innumerable repetitions, which harass the reader and swell the book; it is deformed by inaccuracies, which have their birth sometimes in negligence, sometimes in ignorance; by presumption, which disgusts; and by a spirit of detraction which savours strongly of malevolence. Many minor defects might be pointed out, as the punctuation, which is frequently so injudicious as to leave us to guess the meaning; the coining of words which were never used before, and which every person of taste will hope may never be used again; the use of substantives for adjectives, (e. g. Selgovætown, p. 120; Union-period, p. 885.) Great want of judgment is also displayed in the adoption of figurative language; and of unmeaning, superfluous, or impertinent epithets; and, generally speaking, in an imitation of the awkward style of Whitaker. The use of 'run,' instead of 'ran,' 'during a year,' instead of 'in a year,' and innumerable other marks of disregard to propriety of language, of a similar nature, are not worth noticing in the work of an author who makes a language for himself. Still less would it be worth while, where there are so many gross blunders (to call them no worse) in the composition, to observe that the book is deformed with numerous typographical errors in every page, especially where any Latin words are introduced.

The notes, which are numerous, would be very valuable, as authentic documents, if we could have any reliance upon the correctness of the extracts.—The embellishments are a 'British Roman map of Caledonia,' and some plans of ancient camps.

We seem to see reason for believing that the threatened remainder of this very ponderous work will never see the

light. Several anticipations are observable, which appear to betray a conscious apprehension on the part of the author that the present publication, at least in one sense, will be more than enough; and in concluding it with a 'supplemental view, comprehending the most prominent transactions of subsequent times,' which is brought down to the late union of Great Britain and Ireland, Mr. Chalmers seems to have chaunted his own requiem.

ART. VIII.—*Struggles through Life; exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieutenant John Harriott, formerly of Rochford, in Essex; now Resident Magistrate of the Thames-Police. In two Volumes.* 8vo. Hatchard. 1807.

THE author of these volumes has gone through more adventures than we had believed to have fallen to the lot of any single individual since the days of Sindbad the sailor. He has also proved himself a most useful member of society, and has rendered a signal service to the mercantile part of the community by the establishment of the Thames Police, which he originally planned and proposed, and of which he is at this day the resident magistrate. Of this institution a more detailed account will be given before the conclusion of the article. Previous to his finally settling in life, he sowed his wild oats in almost every region of Europe, Asia, Africa, and America; and has now in his declining years published, for the amusement or benefit of his children and grandchildren, a regular and detailed account of the singular events of his chequered life, from his boyish days to the present hour. One of the greatest objections we have to allege against this work, is its decided vulgarity of sentiment, manner, and language, which cannot fail to rush upon the notice of the most superficial reader, and to offend the sensibility of those who have the least acquaintance with the nice decorum of polished life. Mr. Harriott has been, at different periods in the course of his motley career, an officer in the army and in the navy, a country gentleman, a justice of the peace, and in several other respectable situations. He appears to have enjoyed the benefit of much good company at one time or other, though by no means uniformly, in different quarters of the world; he displays on all occasions the sentiments and feelings of an honest, upright, and benevolent man; but his ways of thinking and expressing himself, evince him utterly unconversant with the ha-

bits and notions of that comprehensive but indefinable term —a term peculiar to the English language,—*a gentleman.*

Mr. Harriott took his first bias for travelling, from reading Robinson Crusoe. Accordingly, at the age of thirteen, he sailed as a midshipman on board a man of war. His first voyage was to North America, and he commenced his series of 'struggles' with a storm the first night after sailing from Spithead. At New York he had a romantic adventure with a distressed female, which does credit to his heart. On the coast of Newfoundland he narrowly escaped shipwreck, and on his passage from thence to Gibraltar, had an engagement with two French frigates, one of which was captured.

His ship was next sent on a cruize up the Mediterranean, and being stationed at Leghorn during the Carnival season, our hero fell in love with a young Italian lady of great beauty, to whom he narrowly escaped being married. The lady however seems to have displayed a degree of prudence very uncommon in her age and sex, and, it may be suspected, not very compatible with the enthusiasm of unbounded love. She not only refused to sacrifice her own religion (Lady Clementina had done as much before her) but she refused, with a most desperate generosity, to hear of her inamorato's giving up *his* religion. The artful Italian was too much for the simplicity of the British tar; she had probably found a more agreeable lover, and persuaded John Bull not only to go about his business, but to be satisfied with her reasons, and to admire her heroism.

Soon after, while at anchor in the isle of Cyprus, the plague broke out on board of our author's ship, having been communicated by a Greek passenger, who died on the passage to St. John d'Acre. After much alarm, and labour to prevent the diffusion of the contagion, they escaped with the loss of three of the crew. Passing over a quarrel with the Bashaw of Acre, and several engagements of more or less note in the Mediterranean, we shall bring our sailor to the island of Lampadocia, where he entertained serious notions of leaving the ship and turning hermit. No more than three inhabitants were found on the island:

'They styled themselves Mahometan Religiosos, living there as hermits, but abounding with the good things they reared and cultivated. Their situation, full half a mile from the shore, was beautifully romantic; and their habitation was formed by a rude front, built up near the entrance of a cavern, and appeared to have other apartments besides the one which they only permitted us to enter. At a small distance opposite, they had another such place, but less, which was called their mosque, or chapel; in the middle of which was a large coffin, elevated from the ground, with lamps burning, and where they said one of them continually watched and prayed, &c.

'Doubts arose in some of our minds whether they were really Turks, or whether there were not more inhabitants, and we particularly suspected them to have females concealed. Captain R—— however, gave strict orders that they should be in no way molested, and what poultry and fruit they could spare was paid for. They had a few patches of ground, inclosed by walls built with loose stones, where they grew corn and kept a few sheep that were in good condition.'

In the island of Corsica Mr. H. and two of his shipmates were very near being put to death by the servants of a gentleman, who caught them in the act of robbing their master's garden. We gently beg leave to refer Mr. Harriott to the third page of his first chapter, where, after relating a similar prank which he performed when a school-boy, he assures us that the peculiar punishment then inflicted upon him 'made a wholesome impression on his mind, never to be effaced.' Was his morality then confined to England, that several years after, when he had no longer the excuse of childhood, he should without scruple be guilty of the same offence in Corsica?

While off Lisbon, it having blown very hard all night, and suddenly dropt to a calm, 'leaving a cross-popling swell,' while the crew were all at dinner,

'a general alarm,' says Mr. H. 'spread quickly throughout the ship, above and below, occasioned by a violent tremulous motion of the ship, as if likely to shake to pieces. The guns and carriages actually rattled on the decks; and, in our more deliberate thoughts afterwards, we could compare the agitation of the ship to nothing but that of a vessel driven violently by a very strong current or tide over a hard gravelly bottom, which she raked all the way.

'The consternation in every countenance was stronger than language can describe, for no one could divine the cause, though all expected immediate destruction. A rumbling noise accompanied the agitation, arising gradually but speedily from the bottom upwards. It lasted between two and three minutes, subsided, and left us as if nothing had happened.'

On the following day it was ascertained to have been an earthquake (the second at Lisbon) which caused this agitation. They were then in two hundred fathoms water. How mighty must have been the concussion of the earth beneath this immense weight of waters, to cause so powerful an effect on the ship!

Mr. H.'s discretion ought to have prompted him to omit the profligate and indecent anecdote with which the twelfth chapter concludes.

Returning to England he suffered shipwreck when a-breast

of the Mewstone rock. The whole of the crew were providentially saved, though in a most forlorn and lamentable state. They passed three days on the Mewstone, in a severe frost, without shelter, and almost without cloathing or food, except what little they could recover in a damaged condition from the wreck. What encreased their calamities was, that a report having been spread of their having had the plague on board, though considerably more than a year before, and though they had since performed quarantine several times in different ports, no boats were suffered to communicate with them from the shore. At length an old French prize was sent round with a supply of provisions to receive them, on board of which they performed quarantine.

Here the author received letters from his friends, inviting him to quit the sea, and offering him an establishment in a lucrative business; which his love of adventure induced him to decline. He was appointed to another frigate, and ordered to the West Indies, where he was present at the attack of the Havannah, and the re-taking of Newfoundland, and on the conclusion of peace, returned home and was turned adrift.

It was at that time the fashion to enter into the Russian service. Our author took a trip up the Baltic to reconnoitre, but did not approve the speculation. Sir George Macartney, then Ambassador at the court of St. Petersburgh, sent a present of a large Russian sheep and some other articles to Lord Holland, with the delivery of which Mr. H. was entrusted on his return. This furnishes matter for a vulgar and indelicate story in the sixteenth chapter, which, with many others of a similar nature, disgraces the book.

He now entered into the merchant-service; fought a duel at Jamaica; carried a challenge from an old friend and shipmate to his *ci-devant* commanding officer; was obliged to fly his country along with the challenger, who however was arrested at Dover by a tradesman in his way to France, and committed to the castle, whither our adventurer accompanied him out of friendship; they were traced and taken back to London, where our author got bail, and his friend was committed to the Fleet, but on making an apology, set both himself and Mr. H. at liberty.

His next frolic was a visit to the savages of North America, to whom it seems he had on a former occasion made some sort of a promise to that effect, which, having nothing else to do, he now determined to fulfil. He staid with them long enough to satisfy his curiosity (about four months), and to be disgusted with the boasted independence of sa-

vages, and narrowly escaped with his life, having been threatened by some Indians, who were jealous of the impression he had made on the hearts of the young squaws by the help of some trinkets which he had carried out with him. He returned to England, where he accepted a cadetship in the East India Company's service; and, after relating an impertinent story of his exploits at the theatre on a crowded night, embarked for Madras, where he arrived just in time to assist at the close of the war with Hyder Ally.

Those who have been accustomed to the decorous observances of polished society, will find some difficulty in believing the tales which are here related of the behaviour of the officers at General Smith's table in India. It was the amusement, we are told, of those gentlemen who were on the general's staff, to throw bread and other things, even whole joints of meat, at each other during dinner time, and with such good will, that on one occasion a servant was knocked down by a shoulder of kid, which missed his master, for whom it was intended. The author, a stranger, on shewing some unwillingness to take a share in this strange entertainment, though he highly admired the spirit of it, was encouraged to do so by the general himself, who, he observes, 'though a strict officer on duty, was *the pleasant private gentleman when off.*'

The Prussian discipline being about this time introduced among the English troops, our author, who had learned it before he left England, was employed to instruct those in the district of Ellore, whither he was shortly ordered. He was likewise appointed judge-advocate, both of which were highly creditable distinctions to so young an officer. He also voluntarily undertook the office of chaplain, by marrying, christening, burying, &c., there being no regular one in the company's military service.

Chap. xxxi. consists of a few anecdotes, strung together, of extraordinary incidents which occurred during the author's residence in India, and which he desires his readers to believe or not, as may suit their respective ('powers of digestion.')

'In a heavy shower of rain, while our army was on the march, a short distance from Pondicherry, a quantity of small fish fell with the rain, to the astonishment of all. Many of them lodged in the men's hats; when General Smith, who commanded, desired them to be collected, and afterwards, when we came to our ground, they were dressed, making a small dish that were served up and eaten at the general's table. These were not *flying fish*, they were dead, and *falling* from the common well-known effect of gravity; but

how they ascended, or where they existed, I do not pretend to account. I merely relate the simple fact.

'At another time, part of the army marching in line, a small herd of wild deer suddenly came across; and, without halting or turning, fairly bounded over the men's heads without the smallest mischance to the men or themselves, continuing in a direct line until out of sight. These may be called *flying deer*, and approach near enough to the old lady's *flying cow*.*

'The conjecture was, that they had been closely pursued by a tiger, who, not making his appearance, I suppose was not quite so hungry as the tiger, who, at another time, sprung upon and seized a serjeant's girl, as she rode on a bullock, accompanying the baggage belonging to the army, and carried her away in sight of the guard attending the baggage. This was a *flying tiger*, and I think may fairly be allowed to beat a *flying cow*.

'And as it may be prudent not to attempt flying our kite any higher for the present, I will turn to a different subject, and endeavour to recommend a little palateable kind of physic.'

He accordingly proceeds with more anecdotes of people violently afflicted with the Gingee fever, and almost at the point of death, who were completely restored in an inconceivably short time by drinking such particular things as they happened to have a longing for, though of a nature apparently so pernicious as to have been strictly forbidden by the physicians. One, for instance, by taking a large draught of claret; another, of milk; a third died from being refused porter, for which he had a violent desire. These instances gave rise to an agreement among the officers to administer to each other whatever they might wish for, in case of illness, in spite of the prohibitions of the faculty to the contrary.

Further on, is an account of a soldier who had proved incorrigible by repeated floggings of five hundred and a thousand lashes at a time, but was was at length cured of his habitual crime of drunkenness, by the ingenious device of sentencing him to fifty lashes on his bare breech. Some curious instances are also related of the dexterity of Indian conjurors; and likewise of a feat performed by our author, for which we give him great credit. An Hindoo of the lower order had behaved with so much insolence as to occasion directions for his being turned out of the tent, into which he had intruded himself. One of the palanquin bearers, who assisted in executing the order, being a Paria, that is, one of the lowest cast, whose very touch is pollution, and the obnoxious person, who pretended to be a devotee, affected to swoon away from the effect of the fancied contamination, and fell down, apparently lifeless, on the ground. A report of his

* This has reference to an absurd story told in the Preface.

death was immediately spread and believed by the crowd of superstitious natives who flocked around him Our author undertook the management of his recovery. He told the bystanders that he would convince them of the man's being still alive by drawing a flame from his body, which would continue to burn and consume him unless he arose from the earth. He accordingly took a wax taper, a small bottle of phosphorus, a match, and a piece of sealing wax, and applying the phosphorus just above the fellow's navel, lighted the match at the flame, which, to the great astonishment of the ignorant spectators who believed themselves to be witnessing a miracle, appeared to issue from his body. Proceeding to melt the sealing-wax, and drop it hot close above the navel, the fellow 'jumped up after the second or third drop,' says Mr. H. 'and ran away bellowing and clawing his belly, without stopping to thank me for my cure, or answering the calls of others.'

Our adventurer having received a severe wound in the leg, which rendered him incapable of further active service, declined an offer of settling at Madras *as a lawyer*, where it seems many people were at that time making fortunes, who had no more been brought up to the profession than himself. We have understood that the same abuse prevails to this day in the East Indies, in regard to the surgical and medical professions. He embarked for Sumatra, intending to return from thence to England. During this voyage, he was a near witness to the formation of a water spout.

'In crossing the Bay of Bengal, I saw more water-spouts than I had seen in all my preceding voyages. One morning, about sunrise, the mate called me to view five in sight at the same time, in different points of bearing and various distances from us. It was a perfect calm, and a beautiful morning.

'While we were making remarks upon them, and comparing their different appearances, our attention was suddenly called by a loud hissing noise, and, turning about, we observed the sea on our larboard-bow in a strange commotion, bubbling and rising up in hundreds of little sharp pyramidical forms, to various heights, alternately falling and rising within an apparent circle, whose diameter might be about sixty feet.

'It was soon evident that another water-spout was beginning to form, in a critical situation for us, not being half the ship's length off. All was alarm and confusion; Captain P—— was soon upon deck, but neither he nor any other on board knew from experience what was best to be done. It was nearly impossible to withdraw the eye from this object: the sea, within the circle of its influence boiled up with increasing rage and height, whirling round with great velocity and an indescribable hissing kind of noise. At times, the water was thus raised nearly as high as the fore-yard; then sinking, as from some impediment or obstruction, and again commencing as before.

'We had all heard of firing guns at water-spouts, and directions were given accordingly; yet, though we had several loaded, not one was found in condition; they only burned priming. Orders were then given to load a fresh gun; but, excepting the mate, it was difficult to get any one to move, so rivetted and fixed with gaping astonishment were all the Lascars and people on board. While the mate was busy after the carriage-gun, Captain P—— and I concluded it would be right to try the effect of making a slight concusion in the air, by getting all the people to exert their lungs by loud cheers. God only knows whether this did really produce any good effect, but we fancied so. I had a lighted match in readiness; and, when the mate had loaded and primed the gun, I fired it, and two or three salutes caused the whole to subside. The ship was not in the least affected the whole time, except by the undulating swell when the water fell down again; yet, from the whirlwind kind of hissing, we were in momentary expectation of seeing the yards and masts torn to atoms and whirled into the air, and doubtful whether the whole of the ship might not soon be engulphed in the vortex.

'It has ever remained a doubt with me, whether the proximity of the ship, at the commencement of the water spout's formation, did not alone check and prevent its rising and composing one of those tremendous columns of water, reaching from the sea to the clouds. I do not pretend to account for the causes which produce these sea-phenomena. I am content to relate simple matter of fact, leaving the explanation to the more studious and enlightened.'

Mr. H. visited most of the ports of Sumatra, Dutch, British, and native. At Acheen, the principal of the Malay ports, and the residence of the Sultan, he was surprized to see so many cripples destitute of one or more hands or feet.

'In my first walks about Acheen, particularly in the buzar, or market-place, I was surprised to see so many cripples, some without hands and feet; many with the loss of either one hand or one foot; and others with the loss of two. On inquiry, I found they were all culprits, punished, according to the enormity of the offence which they had committed, by the cutting, or rather chopping, off a hand or foot. Some of them, by a repetition of offences, had been so often punished as to have neither hand nor foot left, and thus far were rendered nearly incapable of committing farther offences. But the most extraordinary circumstance, as it appeared to me, was the account I received of their mode of treating the stump of the leg, after the foot was literally chopped off by an instrument, at one stroke, a little above the ancle. A bamboo cane was prepared, ready suited to the size and length of the culprit's leg; the hollow of which cane was nearly filled with heated dammer*. The instant the punishment was inflicted, by lopping off

* A resinous kind of substance, something like pitch, but apparently of a harder nature, and not so ready to melt.

the limb, the bleeding stump was thrust into this heated resin within the bamboo, which, as it cooled, became fixed; and thus, if the victim of the law lived, he was provided with an excellent bamboo jury-leg, to stump about on.'

At Bencoolen, he was witness to another earthquake. He staid ten weeks at this unwholesome settlement, and after six of perfect health, was seized with a destructive fever, which had carried off numbers of the inhabitants. He cured himself by the desperate remedy of having cold water poured over him, and taking purgatives and emetics of the most violent nature, in direct defiance to the advice of medical men. This account, as well as that of the miracle of the sealing-wax, is given in the usual style of vulgarity. He also caught the itch in passing from Madras to Acheen, which he cured by the same remedy as is applied to dogs that are afflicted with the mange, viz. a strong tobacco-water. This Indian itch was much worse, the author informs us, than that which he had had in London some years before.

Chap. L. brings Mr. Harriott to the Cape of Good Hope, on his return to England. Here are some good hints, which, it seems he has suggested to government, for the improvement of that settlement as an English colony. He staid some days at St. Helena, devoted one day to exploring the Isle of Ascension, and landed in safety at Plymouth. He married shortly afterwards, and had the misfortune to lose his wife and child in less than a year. He returns again to the charge, and marries a second wife; commences underwriter at Lloyd's; gives it up, and engages largely in farming, and in an extensive liquor business; is reduced to an aukward dilemma by his wife's father, and arrested for 5700l., a part of the debt of 60,000l. which that gentleman had incurred, and which was attended with certain *mistakes*, rendering it necessary for Mr. Harriott either to hang him or to sacrifice a great part of his own property. He prefers the latter mode for the sake of domestic peace and quietness; quits mercantile concerns, and retires solely to farming. The work now becomes much less entertaining, and few will take an interest in the anecdotes of the families who resided near our author, and other country occurrences. His residence was on the banks of a navigable river, in which was a sunken island, covered by the sea at half tide, and containing between two and three hundred acres of land. Mr. H.'s active and ingenious mind suggested to him the possibility of rescuing this from the sea and cultivating it. He accordingly purchased it for 40l. For the first six or seven years he lost a good deal of

money, but was rewarded with empty praise, and the gold medal from the Society for the Encouragement of Arts and Sciences. Soon afterwards he becomes a widower for the second time, and marries again for the third; acts as a magistrate with great honour to himself and utility to the public; takes a trip to France; gets another premium from the above-named society, for the invention of a road harrow, and begins to receive solid profits from the improvement of his island; when early in the Spring of 1790, a dreadful fire consumed the whole of his house and offices, and with difficulty admitted of his saving his wife and family, with the loss of one third of his whole property. On this occasion he met with the kindest attention from his neighbours, but declined their offers of accommodation, and fitted up an old wash-house, the only part of his premises that escaped the flames, and inhabited it, like another Vicar of Wakefield, with his wife and children, till his house was rebuilt. In the mean time his island daily increased in value, and flattered him with hopes of speedy and ample remuneration. But the freaks of fortune were not yet at an end. Eleven months after his losses by fire, the waters swelled to a height that had never been known before, and he was doomed to see the little of his hard-earned property (as he feelingly expresses himself,) that yet remained, swallowed up by the ocean. He was completely ruined. On the occasion of this his second calamity, he again met with the most generous conduct on the part of his creditors and friends, and the most soothing attentions from many of the nobility and gentry, to whom he was entirely unknown, as well as from the public in general. A liberal subscription was raised for him, which enabled him to recover his island, but it was so injured by the inundation, and the prospect of restoration was so dangerous and tedious, that he resolved upon the desperate alternative of removing to America, where he was assured that his agricultural knowledge could not fail to realize a rapid fortune. He had hardly landed at Baltimore before he was convinced, like many other well-meaning men who have been deluded into a similar resolution, of the fallacy of these representations. To all those who are misled by golden dreams of American wealth, we recommend the perusal of the second volume of this work, the scene of which lies almost entirely in that country. Suffice it to say, that he explored almost every part of the United States, and was more and more convinced that his schemes of extensive farming were impracticable. Previous, however, to his tour through the country, he had purchased a small farm, for the residence of his family during

his absence, in Rhode Island. Jealousies arising at that time between the United States and this country, he was suspected of being a spy, and was glad to get back with his wife and children to England.

He soon afterwards formed a project of recrossing the Atlantic for the third time, for the purpose of executing an extravagant plan which he had conceived of purchasing near twenty millions of acres in Georgia, from which great advantages were to arise to government, as well as to himself, and which, as far as we understand the 27th chapter,) seems to have been more or less encouraged by ministers. He embarked with his eldest son for the Bahamas, where further investigations were to be made. After some stay at those islands, of which an account is given, he passed over to the continent, and every thing went on promisingly, till he applied to ——— (we presume some one of the ministers), who had engaged to furnish the one thing needful, when it should be required, but who of course refused to advance a single shilling when the time came. Here was an end of this visionary project, and the disappointed speculator was content with the humble expedient of again purchasing a farm for himself in Long Island, which he speedily resold, and determined upon quitting the New World altogether; which however he did not do, till he had visited New York, Philadelphia, Washington, and several other places, which he had omitted in his former tour. Those who take an interest in America, and its concerns, will doubtless find some amusement in the details of this and his former journey, and in the anecdotes which are related. We shall not dwell upon them, but hasten to bring the author once more home to his native country, and to the conclusion of his singularly variegated and eventful career. His mind was still as active as ever. He formed a plan for an agricultural academy, for the purpose of educating young men to the profession of farming, and of which he once thought of undertaking the superintendance, but determined for certain reasons to decline it. He now furnished 500l. to the loyalty loan, because he thought it every man's duty to assist in filling it; busied himself with forming plans for the defence of the country, which were proposed to the Lord Mayor, and by him to the Duke of York, from both of whom he received handsome letters of thanks; sent suggestions, which met with similar acknowledgments, to the lords commissioners of the admiralty, at the time of the mutiny in the navy; and finally proposed the institution of the Thames Police. There existed till lately on the river Thames a numerous horde of vagabonds, who had long considered plunder as a privilege,

and whose depredations had increased with their impunity, till they were become a most serious nuisance to the commerce of the port of London. There were, for instance, twelve or fourteen hundred Irish coal-heavers, who had been in the constant practice of taking each man his sack, containing two or three bushels of coals, whenever they went on shore from the ship they were unloading. Neither the captain, nor owner of the ship or cargo, dared resist what, from long custom, was considered as a perquisite. The same with every other description of workingmen, who were to be seen in boats, (says Mr. H.) ready to sink with their plunder, bringing on shore from forty pounds to two hundred weight of sugar, coffee, tea, pepper, or other merchandize. To check these flagrant evils was the object of Mr. Harriott's proposal; and by the great exertions of Mr. Colquhoun, who warmly patronised it, his plan was submitted to, and approved by, his majesty's ministers. The office was opened at Midsummer, 1798, under the immediate direction of Mr. Colquhoun and our author, whose lives, during the time of organizing and carrying the establishment into complete execution, were oftener than once in danger from the unprincipled rabble, whose depredations they were thus endeavouring to put a stop to. On one occasion, shortly after its opening, the office was actually besieged by an armed multitude, several of whom, as well as one or two of the officers of the police, lost their lives in the affray. The interference of the military quelled the rioters, and the apprehension, trial, and condemnation of one of the ringleaders, was attended with the most salutary effects. Since that time the institution has been brought to full maturity, without suffering any interruption. Government allows 8000l. per annum for its support, but is notwithstanding a considerable gainer, in consequence of the almost entire suppression of smuggling on the river. The difference in the sales at the Custom-house alone, since the establishment of this police, is infinitely greater than the annual allowance for maintaining it, and the saving in the plunder of naval, ordnance, and victualling stores, is not of inferior amount. The advantages to individuals are too great and too obvious to be enumerated. Mr. Harriott has the exquisite satisfaction of having lived to see the important benefits produced by this child of his ingenuity and patriotism. He is possessed of an income adequate to all the comforts of life, and to his own wishes. The world has nothing new for him to admire or covet. Of his seven children, five are respectably settled in life, two of whom were provided for in the East India Company's service, by the public or private liberality of the directors. He continues to attend to his

duties at the Police, and still occupies himself with plans and projects of inferior consequence, but all tending eventually to the benefit of the community.—Of this, his history, some parts must be objected to as improper, particularly as he is addressing himself to his children and grand-children; others as trifling or impertinent; and we much lament that the whole has not been presented to the world in a more gentleman-like dress. With tradesmen of the second and third classes, it will, we doubt not, be a great favourite, but can never be tolerated by those who have the slightest turn for taste, literature, or good-breeding; though all will unite with us in wishing many more years of prosperity and happiness to the benevolent and useful character, whose own life has furnished the numerous adventures and 'struggles' which he records.

ART. IX.—*Affection; with other Poems; by Henry Smithers, of the Adelphi.* 1 *Vol.* 8vo. 1*l.* 1*s.* Miller. 1807.

IN Mr. Smithers' publication, which our duty rather than our inclination has induced us to peruse from the beginning to the end, and in the perusal of which we have throughout cherished rather a wish to be pleased than a propensity to find fault, we cannot in conscience, as directors of the public taste, commend any thing but the paper, the type, and the vignettes. The work is indeed free from bombast, but the mere absence of bombast cannot atone for the total want of poetic excellence. We are not so fastidious as not to be pleased with any productions which do not display the highest efforts of genius and taste; for if we were to commend only such works, the whole boundary of our critical existence would furnish but few occasions for eulogy or incitements to praise. But still even our utmost urbanity and good nature will not suffer us to applaud a poem which from the first line to the last is uniformly dull.

The remarks which we shall offer on this poem will at least not be the effusion of personal hostility or dislike, since we know nothing more of Mr. Smithers than that his christian name is Henry; that he resides in the Adelphi; and that Providence has blessed him with a numerous family;—all which interesting information may be acquired at the moderate price of one guinea. It is now, however, full time to give a particular account of his poetical offspring, especially as we have discerned in them several symptoms of debility, which prognosticate a speedy close to their precarious

existence. 'Affection' is divided into two parts; and we are indulged in the following analysis of each division:

Contents of Part I.

'Affection eternal and universal. The Ivy and the Woodbine emblems thereof. Apparent in the Nightingale. The Horse. The Dog. The Bear. The Elephant. In savage life. The Savage of Avignon. Abba Thullé. Prince Lee Boo. The blacksmith of interior Africa. Attachment to inanimate objects and places. To pleasures long past. To friends beloved separated by death. Petrarch and Laura. The stimulating motive of true patriotism. Hampden. Sydney. The Swiss episode to Freedom. Public affliction for the loss of distinguished characters. Address to Britain, and to her sailors. Patriotism of Washington. Alfred. Affection early displayed by children. The sexual affection. Whence arises the conjugal, paternal, filial and fraternal. Friendship. Episode on monarchy. Patriotism of the volunteers of Britain. True affection disinterested, and strongest in Females. Often very vivid, when the human frame is near dissolution. Displayed with sweet simplicity in children. Modern times not degenerate. Howard. Affection has sometimes disarmed the murderer. Often produces extreme misery. The Maniac.'

Contents of Part II.

'Affection traced to its source, the benevolence of God. In *Creation.* In the happiness of Paradise. Enduing man with powers of reason. With the gift of speech. And in the wonderful conformations of nature. In *Providence.* In the common blessings of life. In fitting the mind for perceptions of beauty and sublimity. In fixing so strongly the desire of happiness. In the appointment of a sabbath of rest. In the sympathetic feelings. In the pleasures of religion, particularly in times of distress. In the support it renders to the martyr at the stake. Apostrophe to England. Bigotry inconsistent with Christianity. In *Redemption.* Commencing with the prophecies and promises. Flowing with increasing strength, till their accomplishment in the Saviour of the World. What benevolence in his life and actions! At the marriage of Cana. In his mild reproof to his sleeping disciples. At the grave of Lazarus. In the happy effects of Christianity. Abolishing human sacrifices. And in promoting all the charities of life. Mary at the sepulchre, an episode. On the comforts which Christianity affords in adversity, under the loss of friends by death. The deaths of Socrates and Addison compared. But the benevolence of the Deity towards the human race shines forth most gloriously in the happiness and durability of Heaven, and the new powers with which man will there be invested.'

These materials are unquestionably good, but the execution is 'most impotent and lame.' We have before stated that the elegant apparel in which this affectionate father has attired his poetical bantlings deserves commendation, and

nothing but our duty should induce us to exhibit them clad in our coarse and vulgar garb. But every reader expects a fair specimen of the author's composition, by which he may form his own judgment; we have accordingly subjoined a longer extract than usual, for when a work is so systematically dull as the present, even so long an extract conveys but a very inadequate idea of their disastrous fate, who are doomed to wade through the whole volume. Page 6.

'Unwieldly Elephant! sagacious beast,
Connective link to man's intelligence,
And liable to passion's strong extremes;
When first by art surrounded and entrapp'd,
Kindness and care must prompt thee to obey;
Then to thy master ever faithful found,
And mild and temp'rate as the summer's breeze;
But, once incens'd, the tempest in its rage
Bursts not with greater fury to destroy,
Than darts thy vengeance on thy feeble foe.
A hungry Elephant, his food withheld,
Angry, and worried to a savage state,
The offender seiz'd in his resistless grasp,
And life's sustaining pulses beat no more.
The widow'd wife—(the mother all forgot)
Impell'd by frenzy, seiz'd her orphan babes,
And bade him glut his horrid vengeance there:
As if relenting, straight he raised the boy
With tenderness upon his lofty trunk,
And thence became his servant and his friend.

Ask of Batavia's sons, they can attest
Some dreadful instances of such revenge.

By nature social form'd: and seemingly
Of dignity and consciousness possess'd,
When roaming Africa or Asia's wilds,
Some new-discover'd pasture is enjoy'd;
Not like the glutton, greedily devour'd,
A solitary covetous repast,
But instantly the well-known signal given,
That others may partake the grateful feast.
And when subdu'd to man's imperious rule,
Obedient found; and fondling to the hand
That feeds and tends thee; alive to shame,
And sensible of benefits conferr'd;
Partaking too of man's infirmities,
Proud of the gaudy trappings, and of state.'

The same uniform heaviness and languor pervade both parts; indeed Mr. Smithers himself seems conscious of this

trifling defect, and often endeavours to rouse himself by a studied abruptness, or perhaps an involuntary exclamation.

For the sake of uniformity we have selected only those verses which begin with and; and as they are severally placed at the head of their respective paragraphs, we must not call them conjunctions copulative.

Page 11. And who that long hath trod the path of life.
21. And see yon polish'd marble seems to say.
23. And from amidst the scenes that flit around.
27. And who that love as mothers ought to love.
29. And in a world allow'd so deep in crime.
31. And what is purest friendship's ardent flame.

There are seven other columns, all prefaced by this inelegant expletive. We are also regaled with a collection of minor poems. The following is by far the most spirited. Page 78.

'Mark yon oak, and note its birth,
Hardy, vigorous, noble tree,
Rooted to thy parent earth
Long ere I began to be.

'When within the mould'ring tomb
Cold and senseless I am *laid*,
Fresh and verdant thou shalt bloom
Proudly to the tempest *spread*.

'But when time has wither'd thee,
And thou art sinking to decay,
Then may the germ, that lives in me,
Flourish in eternal day.'

We were once influenced by the concurring weight of rhyme and reason, to alter *laid* to *lead*, a metal to which our worthy author's headpiece must apparently bear a very close affinity. This inestimable volume contains 232 pages, in ten of which, instead of the poem of 'Affection' fair, we are presented with an universal blank.—And here, in compliance with the present fashion, we could be monstrous comical, and draw divers savoury comparisons between this book and a thousand and one other things; as for instance, we could compare it to a lottery, because there are more blanks than prizes; or to the Irishman's apple-tart with quinces; because it would be altogether excellent, if it consisted of nothing but blanks, &c. &c.: but, unluckily, Dr. C. our purveyor of jokes, is now busily employed in brushing his best coat, as he is going to dine with the Blue Stocking Club, and we must therefore proceed in our usual

dry manner.—Affection, part 1. Affection, part 2. Miscellaneous pieces fill three more. Fifteen are occupied by the preface and dedication to Princess Charlotte of Wales. The notes, as we are modestly informed in the preface, 'extend to some considerable length,' (that is 114 pages) 'but as they contain several facts illustrative of the most engaging circumstances of animated nature, it is presumed that they will not be without interest.' These 114 pages mostly consist of copious extracts from Bewick's Quadrupeds, and Carr's Northern Summer; books by no means remarkable for originality, though the former is deservedly a favourite with children: and yet for such poetry and such notes we were charged a guinea! Seven pages and a half are dedicated to a full account of this newly-discovered animal, the elephant; six to Alba Thullé and Captain Wilson; and eleven to 'Matilda, Denmark's Murder'd Queen.' All these well-known facts are certainly interesting, but we have also a right to expect information. It is very evident to us, that Mr. Smithers possesses very slender abilities, whether natural or acquired; yet still he has no business to suppose that his readers are as illiterate as himself, or to imagine that the stories of Arria and Pætus, and of Zaleucus (which both figure at full length), were not known to every grown up person. But what will be thought of a certain gentleman's conscience, when it is found that in addition to all this he has not been ashamed to quote a long passage from Scott's Lay of the Last Minstrel, and to insert the whole poem of Beth Gellert. Few we believe are unacquainted with the song of

'The loud wind roar'd, the rain fell fast.'

Yet we meet with it here introduced by the corresponding passage from Mungo Parke, by no means 'curtailed of its fair proportion.' We are also gravely informed, page 123, that 'it is evident from the savage of Aveyron's frequent attempts to escape again to the woods, after so much kindness and attention had been paid to him, that he must have had some inducement to return to those woods;' and are further exhilarated by a long description of the manner in which hens hatch their eggs. We did not indeed expect much novelty from the latter article, as the subject had been exhausted by a certain book-making gentleman, who in his zeal for the honour of Old England, gave us a lengthened detail of the Egyptian manner of hatching eggs, together with an account of his own success in rivalling, if not in surpassing, them. He had indeed more admirers than followers, for he commenced his labours by laying the eggs in the oven, which to the unenlightened part of the commu-

nity, appeared a grace beyond the reach of nature. From what we have already stated relative to this 'some considerable length' of notes, it may very reasonably be suspected that our author does not labour under any distressing degree of modesty; our suspicions on this head are somewhat strengthened by frequent passages in his poem of 'Affection,' which he has convey'd (as the wise call it) without acknowledgment. Ranks of death, freedom, holy flame, muses, harmonies, harmonies of song, charities of social life, &c. &c. are all fair game enough; but surely

'Turning the tide of battle with his arm;'

'And only look through nature to my God;'

with numerous others, are scandalous plagiarisms. The following extracts bear ample testimony to the fineness of Mr. S.'s ear:

'That feeds and tends thee, alive to shame.' Page 7.
'In strong affection; and early thus imparts.' Page 19.
'That in its progress burst the slight barrier.' Page 38.
'Conspicuously he shines, the God of love.' Page 55.
'To hope's strong fortress, and her haven of rest.' &c. &c. &c. Page 59.

If our assertion stands in need of farther proof, let the sceptic read the last stanza of the 'Oak.'

In two of these instances the error may arise either from ignorance or wilfulness: Pope has once accented barrier on the last syllable; but as he has also used the customary accent, bar-ri-er must be a poetical licence to which of course our worthy friend has no pretensions. Given, heaven, seven, &c. are also pronounced as monosyllables, but the same analogy does not extend to haven.

Subjoined are a few passages, which we think rather unintelligible. Mr. Smithers indeed professes to speak rather to the heart than the head, nor can we expect him to furnish us with comprehension, if it be true that no one imparts what he does not possess.

'Among the evanescent moments of past existence.' Preface, 1st page.
'Panoply complete.' 13.
'Long as your isle emerges from the waves.' Ditto.
'Bid Russell bleed beneath the rugged axe.' 31.
'Fire, the great vital principle of life.' 48.
'How considerable a share of men's diversion so essential to the mind of a poet.' 179.

From these and similar instances some might conclude,

that our poet is the identical poor scholar commemorated by Mr. Joseph Miller of facetious celebrity; for our own part, we rather imagine that 'vital principle of life,' 'complete panoply' &c. are beauties arising from Mr. S.'s superior knowledge of the Greek and Latin languages.

Should our idea prove correct, we earnestly entreat, that in addition to the very essential services of Messrs. Schiavonelli, Masquerier, and Bulmer, Mr. Patrick, the philanthropic oilman of Newgate-street*, may in future be engaged for the benefit of the country gentlemen. There are numerous other beauties in this volume, but, lest we should o'erstep our limits, we shall content ourselves with mentioning three passages equally beautiful and interesting. In a glowing apostrophe to the shores, the hospitable shores of Pelew, we are informed that,

> 'When from the fragments of the shatter'd wreck
> A bark was built and bore thy guests away,
> How swell'd the surges with the parting tear!*

Now if this be a fact (and the subject of the present article seems too honest and plain-spoken a gentleman to deal in fiction), whenever a vessel runs aground, all the men and women should immediately turn out with an onion in one hand and a correct list of all the taxes in the other. As for the children, half a dozen able-bodied schoolmasters posted advantageously in their rear would no doubt sufficiently awaken their sensibilities; and thus from the magic effect of tears incalculable benefits may arise. In another animated apostrophe to Switzerland our author enquires,

> 'Was it in envy of thy simple charms,
> Thy manners bland, thy dear domestic joys,
> Deep contrasts to the restless tyrant's soul,
> That thus he bade the minions of his power
> Tear up thy furrows, and despoil thy homes?'

What amazing light does this throw upon the vindictive policy of Buonaparte, if we suppose that the Swiss furrows are trenches made by the plough!

The last is likewise an agricultural beauty, and well deserves the medal, since we learn from it that sheep may be fed on bare mountains. We shall now take the liberty of bidding Mr. Smithers, aye, good night; assuring him that we have been "cruel only to be kind;" and that if his present

* Mr. Patrick, in his advertisements, professes to provide both internal and external illuminations.

work had been printed in Lilliputian folio, price sixpence, we would most willingly have recommended it to the nursery; as we can most conscientiously avow, that we never met with a book less likely to astound the poor babes 'with thoughts beyond the reaches of their souls.'

ART. X.—*Historiæ Anglicanæ circà tempus Conquestûs Angliæ à Gulielmo Notho, Normannorum duce, selecta monumenta; excerpta ex magno volumine, cui titulus est "Historiæ Normannorum Scriptores Antiqui, a doctissimo viro Andreâ Duchesne, Turonensi, olim edito Lutetiæ Parisiorum, Anno Domini Jesu Christi M.DC.XIX. Cum notis plurimis Anglico sermone ad illustrandum textum conscriptis. A Francisco Maseres, Anglo Curiæ Scaccarii regis Magnæ Britanniæ, in Angliæ, barono quinto.* 4to. White. 1807.

Select Documents of English History, relative to the Times of the Conquest of England by William the Bastard, Duke of Normandy; taken from the large Collection of Norman Historians, published by Duchesne at Paris in the Year 1619; *illustrated with English Notes. By Francis Maseres, Cursitor Baron of the Exchequer.*

WE are not acquainted with a more honest, frank, and enlightened old English gentleman, than Baron Maseres, who has long devoted his leisure and his fortune to the culture of literature and science. His edition of the writers of logarithms alone would be sufficient to place his name in a high rank among those who have contributed to promote the best interests of philosophical truth. The present volume, which contains some of the most antient authorities, with respect to the times of the conquest, and to the state of England for some years before and after that event, will be an acceptable present to the lovers of English history. The first tract contains a panegyric on Emma, queen of England, daughter of Richard the first, duke of Normandy. It was written about the year 1040, or about 26 years before the Norman conquest, and furnishes the oldest and best account of the invasion and conquest of England by Swein, king of Denmark, and his son Cnute, or Canute, and of the reign of Canute, and of his eldest son Harold I. that is any where to be found. It extends from A. D. 1013 to 1040. The second tract is intitled, 'The Actions of William, Duke of Normandy and king of England, by William of Poitiers,' a contemporary historian. It begins with the death of Ca-

nute in 1605, and exhibits a rather circumstantial detail of Norman affairs, from that time to the invasion of England in 1066. It furnishes a clear narrative of that memorable event, and describes the subsequent progress of the Norman army through Romney, Dover, Canterbury, and Southwark, thence along the southern bank of the Thames, to the neighbour of Wallingford, where they crossed the river, and advanced on the north side towards the metropolis. At about four miles from London, the historian relates that the conqueror received the homage of the English prince Edgar Atheling, of Stigand archbishop of Canterbury, and many of the nobles, who had abandoned the design of making any farther opposition to the enemy. The history terminates abruptly after recounting the proceedings of William both in England and Normandy for three or four months after his coronation on the 25th December 1066. The third tract with which baron Maseres has enriched this interesting volume, contains extracts from the ecclesiastical history of Ordericus Vitalis, a monk of Uticum, or St. Evrault, in Normandy. These extracts begin with the invasion of the north of England by Harold Harfager, king of Norway, in the month of August in the year 1066, which was effectually suppressed by Harold king of England, in a battle which was fought at Stamford bridge, and they end with the account of the trial and execution of Waltheof earl of Huntingdonshire, in 1075. These three tracts are accompanied with copious notes which evince great and accurate knowledge of the more early period of the English history, and comprise a mass of important information. Besides these we have several smaller pieces, which will be perused with satisfaction by the historian and the antiquary. Of the instructive and interesting notes with which baron Maseres has enriched this valuable work we shall subjoin two or three specimens, to which we are convinced that the intelligent reader will agree with us in assigning the praise of scrupulous accuracy and elaborate research.

In the extracts from Ordericus Vitalis, we are told, p. 255, that Godfrey bishop of Coûtances, who had been present at the battle of Hastings, had obtained from the liberality of William the grant of two hundred and eighty *villas* (quas a manendo, *manerios* vulgo appellamus), which we commonly call manors from their having a *mansion-house* upon them. The note of baron Maseres on this occasion is replete with information.

'Here,' says he, 'we have the derivation and original meaning of the word manor, namely, the mansion-house of a country gentleman. The French use the word manoir in the same sense at this

day; but in England the word manor now denotes a parcel of land (with or without a house upon it), of which a part remains in the lord's or owner's hands, and is called his demesne land, terra dominica, or terra domini; and another part has been granted away before the eighteenth year of the reign king Edward I. or the year of Christ 1290, to two or more other persons, to hold to them and their heirs for ever, of the grantor, or lord, and his heirs for ever, either by knight's service or in free and common socage. In that year the statute of Quia emptores terrarum was passed, which prohibited the making of these under grants of land to be holden of the grantor (which were found to be attended with many inconveniences), and ordained that all lands that should afterwards be granted away to be holden in inheritance by the grantee, should be holden of the same upper lord of whom the grantor himself had held them before the new grant. In consequence of this statute, it has been impossible to create a new manor ever since the year 1290, which is now near 500 years ago. But before that time, any man that was possessed of freehold lands of inheritance might have converted them into a manor whenever he pleased, by granting two or more portions of them to two or more other persons, to be holden to them and their heirs for ever, of him and his heirs for ever, either by the tenure of military service (called in the law books knight services), or in free or common socage. Thus, for example, if a man had had three hundred acres of land lying together in any county, holden to him and his heirs for ever, either of the crown or of some inferior lord, by some free service, and had granted twenty-five acres a piece out of the said three hundred acres to eight different persons, to hold the same to them and their heirs for ever, of him and his heirs for ever, in free and common socage, doing fealty to him and heirs for the same, and paying him a quit rent of a penny a year for each of the said lots of 25 acres, the said three hundred acres of land would thereby have been converted into a manor, of which the said grantor would have been the *lord*, and the hundred acres which he would have reserved to himself after he had thus granted away the other two hundred acres to the said eight persons in lots of twenty-five acres a-piece, would have been the demesne land; and he would have had a right of holding a court-baron in his said manor to determine actions of debt and some other civil suits between his said eight tenants, or grantees; and more especially to hold plea of a writ of right brought against any one of them concerning his right to the land he held in such manor: and his right of holding such a court-baron would have belonged to the lord of such a new manor of *common right*, as the law expresses it, or without any grant of the crown, and would have been the natural necessary consequence of his having thus granted away a part of his three hundred acres to other persons to be holden in inheritance of himself by a free tenure. In this court-baron, the suitors of the court, or those who are bound to follow (from the French word suivre) or attend it, that is in the example just now given, the eight grantees above-mentioned, are the judges who are to determine the matters that are contested in it, and the lord, or his stew-

ard, is only the register of the court, and is bound to adopt the decisions of the said suitors or grantees, and to cause them to be executed. These suitors of the court, or freehold tenants of the same lord, are sometimes called each other's peers, or equals, *or the peers* of the court, *pares curiæ*, and sometimes, in very old records, the barons of the court, *barones curiæ*, or the barons of the lord, *barones domini*.

'There are also oftentimes, and indeed most usually, some other tenants of lands in a manor, who do not hold their lands by any free tenure, but at *the will* of the lord. These tenants are admitted to the possession of their lands either by the lord of the manor, or his steward (called in old Latin records Seneschallus), by the ceremony of the lord's or steward's presenting a rod, or staff, to the tenant, which the tenant takes hold of at one end, while the lord, or steward, hold it by the other, and in this position the lord, or his steward, pronounces the words of admission of the tenant to his land; and then a *memorandum* is made in the court-rolls (or register-book of the transactions of the lord's court) of such admission, and a copy of this *memorandum* is afterwards delivered by the lord, or his steward, to the tenant so admitted.

'And this copy of *the court-roll* (as it is called) is the tenant's title-deed to the land to which he has been so admitted, and answers to the deed of grant, or deed of feoffment, or other regular law-conveyance of land to a freehold tenant. And from this circumstance, of holding their lands by virtue of these copies of the court-rolls, the said tenants at will are usually denominated *copyholders*, or *copyhold tenants*; and from the former circumstance of their being admitted to their lands with the aforesaid ceremony of the rod, or staff, they are also sometimes called *tenants by the verge*. These tenants, it seems probable, might in former days have been turned out of their lands whenever the lord pleased, seeing that they held them at the lord's will. But for some centuries past the courts of justice have controuled the lords in the exercise of this power, insomuch that they can now no more dispossess a copyhold tenant, or molest him in the enjoyment of his copyhold land, than they can a freehold tenant, provided the copyhold tenant performs all the duties and observes all the restrictions belonging to his tenure, which are greater than those belonging to freehold tenures. For a copyholder is not at liberty to pull down any building upon his copyhold land without his lord's leave, but is bound to keep them all in good repair; and, for the most part, he is not at liberty to cut down any of the trees upon his tenement. And when he alrens his land to another, it must be done in the lord's court by surrendering it up to the lord for the use of the purchaser, or to the end that the lord may grant it to the purchaser: and on these occasions the lord is at liberty to take from the purchaser, for his new grant to him of the copyhold tenement, a sum of money not exceeding two years full rent of the land, This sort of tenants is to be found in most manors of the kingdom, but not in all. In the royal manor of East Greenwich in Kent, there are none but freehold tenants.'

In p. 258, we are informed by Ordericus Vitalis, that the *settled and regular revenue* of William, exclusive of presents, fines, and various contingencies, amounted to one thousand sixty pounds sterling, thirty shillings and three halfpence a day.

'This,' says baron Maseres, 'is an immense revenue, for the pound sterling in the Conqueror's reign was a pound weight of silver, and therefore contained more than three times as much silver as a pound sterling at this day, therefore the sum here mentioned, of 1060l. 30s. 1½d. or 1061l. 10s. 1½d. must have contained more silver than 3184l. 10s. 4½d. or, in round numbers, 3185l. sterling, contain at this day. Therefore the king's revenue for the whole year must have been, 365 times 3185l. or, 1,162,525l. sterling of our present money. And, if we suppose the value of money at this time to have been only about 20 times as great as it is in the present year 1787, so that an ounce of silver would have bought only twenty times as much bread, or corn, or meat, as it will at this day (which I take to be a very reasonable and moderate supposition, and rather under than over the true difference of the value of money then and now), this revenue will have been equivalent to a revenue of 20 times 1,162,525; or, 23,250,500l. a year at this day. Our author tells us that this revenue was the regular, fixed, or permanent revenue of king William, arising from his settled rents in England, *ex justis reditibus*, and was exclusive of the presents made to him on various occasions, and the fines paid him by criminals, as compositions or commutations for the punishments of their crimes, *reatuum redemptionibus* (which in these times were very numerous and very great, and must have produced a very great sum of money), and various other contingent profits which contributed to fill the royal treasury. If this account is true, King William must have enjoyed a revenue equivalent to twenty-seven or twenty-eight millions of pounds sterling *per annum* at this day. This seems to be hardly credible; and yet from the minute exactness with which the author states the permanent part of the king's revenue to be 1061l. 10s. 1½d. *per diem*, one would be apt to think he spoke from some known and approved account of it.'

Baron Maseres says, p. 259, that it was in the fourth or fifth year of the Conqueror's reign that the famous survey of the kingdom which is contained in Doomsday book begun to be made. King Alfred, about two hundred years before this, had also

'caused a general survey of all England to be made, and a record of it in writing to be kept at Winchester, which was the chief town of the kingdom of Wessex, to which Alfred had succeeded by an hereditary succession of long standing, and which was the most powerful and distinguished of all the seven kingdoms into which England had, till some few years before that time, been divided. This

roll or *record*, made by King Alfred, obtained the name of the *Winchester roll*, from the place in which it was deposited: and it contained a description of the kingdom according to the districts into which King Alfred had caused it to be divided for the better government of it, and preservation of the peace throughout it, to wit, counties, hundreds, and tythings; but it did not contain an account of the several quantities of land possessed by the several tenants of the crown, or principal land-holders of the kingdom, as the record made afterwards by King William did. This last record was likewise called by King William the *Winchester roll*, on account of its resemblance to the former roll, which had been made by King Alfred, and had been called by that name. But, by reason of its great extent and minuteness, in setting down the quantities of every man's land, with the different kinds of it, whether arable or pasture, or woodland, &c. and of its great importance in ascertaining and determining men's claims, this latter record obtained amongst the English the significant name of *Doomsday-book*, as being (as I understand the author to mean) of the same importance in settling the claims of all men in the kingdom, the great and rich as well as the poor, to their possessions in this world, as the final judgment of mankind at the last day will be in determining their future condition of happiness or misery in the other world. It appears likewise by this passage of Ingulphus, that this survey of the kingdom made by King William's order, was made from the accounts given by select persons in every district, who were called together by the king's commissioners, and required to inform them (probably upon oath, like jurymen upon inquisitions of various kinds) of all the particulars that were to be recorded; and we likewise are told that these select persons, or jurymen, did not always give true accounts of the possessions that belonged to the several landholders of their respective districts, but sometimes represented them as less, both in the rents or profits arising from them, and in the extent of ground they consisted of, than they really were.'

These extracts will prove that Baron Maseres is no mean proficient in the knowledge of English history and antiquities, and they will serve as specimens of the curious and valuable matter which is to be found in the notes which are attached to the present publication.

ART. XI.—*The radical Cause of the present Distresses of the West India Planters pointed out; and the Inefficacy of the Measures which have been hitherto proposed for relieving them demonstrated; with Remarks on the Publications of Sir William Young, Bart. Charles Bosanquet, Esq. and Joseph Lowe, Esq. relative to the West India Trade. By William Spence, F.L.S.* 5s. Cadell *and* Davies. 1807.

IN reviewing a pamphlet, intitled 'Concessions to America

the Bane of Britain,' in our number for August last p. 442; and Mr. Lowe's 'Enquiry into the British West Indies,' in our number for October, p. 218, we have briefly, but explicitly avowed our opinion respecting the policy of affording any temporary relief to the West India planters, as well as on the only effectual remedy which the exigency of the case seems to admit. We have expressed our opinion of the wisdom of laying open the trade of the colonies, and putting an end to the injurious and impolitic monopoly of the mother country. On these points we do not appear to be at variance with Mr. Spence, with whom however we do not agree in the conclusions which he has drawn in his celebrated pamphlet respecting the inutility of foreign commerce. See Critical Review for last September. The real cause of the distress which the planters experience, is the excess of the supply above the demand; but this is an evil which will soon cure itself; and it seems more wise to leave it to work its own cure, than to invent pernicious palliatives which are likely to prove of great ultimate disadvantage. It is, besides, a bad precedent for government to advance pecuniary relief to any set of merchants, in order to make good their losses in trade, or to fill up any deficiency that has been occasioned by the failure of their commercial speculations. For all commerce is founded on the chances not only of profit but of loss; and however much the chances of profit may exceed those of loss, yet loss may always occur, even in the most promising undertakings. When in the year 1793, the convulsed state of St. Domingo deprived the continent of Europe of an annual supply of 114,000 hogsheads of sugar, the demand for the sugars of the English colonies increased, and the price experienced a considerable rise. This increase in the price and the demand operates as a stimulant to the increased growth of sugar in the English colonies. More capital and industry were employed in the culture of the islands; and the crops were rapidly augmented. So far all was the luxury of hope; and the planters for some time revelled in the profits not only of the domestic but of a considerable part of the continental supply. But they did not consider that the same causes which contributed to increase the culture of our islands, were likely to operate in the same manner on the islands of the enemy. This in fact took place; and in a few years Cuba, Porto Rico, Guadaloupe, Martinique, were enabled to produce a sufficiency of sugar for the supply of the continent, and at a cheaper rate than it could be procured from England. The continental demand thus failing, the English market became greatly overstocked;

the islands furnished more sugar than the mother-country could consume.—Hence the distresses of the planters; but surely there is nothing in their case to entitle them to relief from the government more than in that of any other individuals, who have engaged in a speculation of gain which has frustrated the hopes of the projectors. In this respect we think that the planters have no claim to redress from the government; for as, if the speculation in which they embarked their capital had been prosperous, they alone would have reaped the emolument, they alone, now it has been otherwise, ought to bear the loss. This is the plain and rational way of considering the question, and of estimating the claim of the planters to relief, without suffering our judgment to be misled by the fallacy of their statements, the sophistry of their arguments, or by those pathetic details which are purposely designed to impose on our sensibility. The relief, which we should propose to administer to the planters, would not be confined to any fugitive aid or any temporary expedients, which, if they delay, cannot avert the impending woe; it would on the contrary be permanent in its benefits, and mighty in its effects. Let us at once do gratuitously what we must otherwise in no great length of time concede from compulsion; let us throw open the trade of the colonies; and instead of forcing the planters to transport all their sugar to Great Britain, where it must be sold at a loss, permit them to dispose of it to the Americans, or in short to whomever and wherever they can do it with most advantage. We are persuaded that the interests of the colonies and of the mother-country are ultimately the same; but to make them one, there must be a reciprocity of advantages. The mother-country disposes of the produce of her capital and her industry in the way that best accords with her own emolument and convenience; why should not the colonies do the same?

ART. XII.—*An Essay on the Nature of Fevers; being an Attempt to explain the Principles of its Treatment. By A. Philips Wilson, M.D. F.R.S. Ed. Fellow of the Royal College of Physicians of Edinburgh, &c.* 8vo. 5*s.* Murray. 1807.

DOCTOR Wilson is well known as the author of a systematic treatise on Febrile Diseases, a work of considerable reputation, and which has excited a general good opinion of the talents and industry of its author. The object of that work was principally to serve as a guide to the practitioner

in the treatment of the various forms of fevers which are constantly falling under his notice in performing the duties of his profession. In the present work, he attempts a task perhaps of less utility, but certainly of far greater difficulty; that of assigning the proximate cause of fever; 'that state of the body which, when present, causes, when removed, removes, and when changed, changes, the disease.'

Before proposing his own opinions, Dr. Wilson takes a review of the doctrines of some of the most celebrated of preceding writers, of Hoffman and Boerhaave, of Cullen and Brown. Those of the two former, as attracting little regard at the present day, are but slightly commented upon. The theory of Dr. Cullen, is extracted at large, from his 'First Lines;' a useless labour, as the original is in the hands, perhaps, of every medical student in the kingdom; nor can we say, though we think the theory itself of little value, that we are satisfied with Dr. Wilson's objections to it. He objects, in the first place, that it is little more than an hypothesis, calculated to give arrangement to detached facts, which, without some system, readily slip from the memory. But what is any theory whatever, but a just arrangement of facts, in the true series and order in which they are produced by nature. A second objection is, that the doctrine is wholly constructed on a hypothetical basis, on the supposed operations of the *vis medicatrix naturæ*. But we cannot regard a power, the reality of whose existence is so evident in the phænomena of diseases, as a mere hypothesis. If Dr. Cullen has erred we think it is in the basis of his theory, which is that the remote cause of fever are sedative powers, which induce debility in the whole of the functions. For we see fever arising spontaneously and connected wholly with processes confined to the system; as in the cutting of teeth, the cicatrization of ulcers, &c. As therefore in these cases no debilitating or sedative powers can be suspected, it is surely unphilosophical to suppose them essential in any. On the other hand, as in these examples, the fever is manifestly a process tending to health. Dr. Cullen, we think, is fully justified in supposing that, in all cases, many of the symptoms are the effects of those spontaneous and salutary motions designated by the *vis medicatrix naturæ*.

The view of the Brunonian doctrine (about which so great a clamour is made in the medical school, and so little is heard elsewhere) is more satisfactory, and its weakness, defects, and incongruities, are ably exposed.

But to come to the Doctor's own theory. It approaches

so nearly to that of Cullen, except in the mode of expression, that it requires some attention to discover their difference; and though it may please the imagination for a moment by its simplicity, we think it wholly inadequate to account for the phænomena. He supposes with Cullen, that the remote causes are debilitating powers applied to the vital system. But causes simply debilitating cannot excite fever: witness the effects of blood-letting or the abstraction of animal food, which rather tend to remove fever than to excite it. The debility, he supposes, acts most powerfully on the extremities of the vital system, in consequence of which acrid matter is retained which stimulates the large vessels, and exciting them to action, restores the tone of the capillaries. But in this supposition he avoids the troublesome interference of the *vis medicatrix naturæ*; seeming to have a great regard to the well-known maxim,

Nec Deus intersit, nisi dignus vindice nodus.

But first of all, this is a mere hypothesis, unsupported by any proof. It is rather probable that the matter destined to be excreted, can act as a stimulus only to the organs fitted to that purpose. Next, it were easy to adduce examples, particularly in hysteric affections, where there is every sign of the excretions being completely suspended, without the slightest symptoms of fever being excited. And we would ask, lastly, when this morbid matter is expelled, what is to prevent the return of the symptoms, and the perpetual recurrence of the same phænomena? Cullen himself argued in a circle in the detail of his theory. He assumed a spasm in order to rouse the heart and arteries, and again excited the heart and arteries in order to solve his spasm. But presuming the whole process to be the efforts of the *vis medicatrix naturæ*, when once it was fairly gone through, his patient of course was well. But Dr. Wilson's patient, when he once has the misfortune to be seized with a fever, must, for aught we see to the contrary, continue to have a fever for the rest of his life.

We have bestowed as many words on this theory as we think it deserves. It gives us more pleasure to extract from this work a practical remark of some importance. It is on the use of stimulants in the second stage of fever, when a state of debility has succeeded to that of increased excitement.

'The feeble state of the circulation,' he observes, 'and the temporary good effects of powerful stimuli have led most physicians, and particularly those of later times, to employ them with great freedom:

many however confess, that they have been disappointed in their effects; of this number I can feel no hesitation in declaring myself to be one. I have found the second stage of fever most tractable when all powerful stimuli were avoided.

'It is true indeed, that large quantities of opium, or wine, will often give a degree of vigour, increasing the strength and lessening the frequency of the pulse. But these effects are transitory. It is soon necessary to repeat the remedy, and at length to increase its power, in order to procure the same effects; and this transitory vigour seems frequently obtained at the expence of exhausting the strength, which, had it been more carefully husbanded, might have carried the patient through his disease.

'Were I to state the result of my own experience, it would be, that opium is only useful when small doses allay irritation, and procure composure, if not sleep; and that wine is rarely beneficial if given in larger quantity than might be taken in health without subsequent debility, and can seldom, perhaps, be given without injury even to this extent.'

It is but justice to departed eminence to observe, that these are the precise rules which were always inculcated by Dr. G. Fordyce. Of the talents of Dr. Wilson we think respectfully; and wish to see them better employed than in the fabrication of frivolous theories, which explain nothing, and lead to no useful practical result.

ART. XIII.—*Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation. By Thomas Beddoes, M.D.* 8vo. 6s. 6d. Longman. 1807.

THE Inquiry of Dr. Clutterbuck into the Nature and Seat of Fever, which we noticed in one of our late numbers*, seems to have excited this active and able-bodied writer to transfer to the more pleasing form of a neat octavo, the scribblings of his common-place book, and to thrust the mishapen mass, the *rudis indigestaque moles*, upon the public. We are here dazzled with the display of a wonderful store of foreign learning; have histories of fevers at Aumele, Wetzlar, Geneva, Leipsic, Plenée, Jugon, Provence, Andalousia, Philadelphia, &c. &c. But we do not know that much light can be thrown upon the intimate nature of diseases, by thus taking the poll and casting up the votes of all the writers who have ever treated on the subject; and some of those who are cited betray marks of preconceived opinions and narrow views too strongly for us to attach much weight to their authority.

We conceived from the perusal of the first pages, that it was the author's design to support the hypothesis of Dr. Clut-

* See Crit. Rev. vol. xi. p. 260.

terbuck; but proceeding farther undeceived us. The first examples cited are of fevers in which there was a great determination to the brain; and Dr. Clutterbuck's claim to originality in his hypothesis of the seat of fever is completely overthrown. Without broadly accusing the Doctor of plagiarism, he has produced two academical theses, defended under the presidency of Dr. Plouquet, professor of medicine in the university of Tubingen, in which, in the years 1800 and 1801, the same doctrine was maintained, and grounded upon the same proofs. 'The coincidence of exposition,' says Dr. B. 'is such that the English may often seem a diffuse translation from the Tubingen professor; an assertion which is amply demonstrated by the production of a number of parallel passages, that Dr. Clutterbuck will find some difficulty in wiping away the suspicion of having been a servile copyist.

Of the theory itself we have already expressed our opinion; and we think that Dr. Beddoes has proved satisfactorily, that as far as the changes produced in the body have been hitherto detected by anatomical investigation, '*in idiopathic fever, the stomach and contiguous parts have been found more constantly and more deeply affected with inflammation than the brain and its membranes.*'

To a second conclusion of the Doctor's we are equally willing to subscribe, though we do not think it so fully and distinctly proved. It is this, '*In whatever organ this process* (inflammation and its consequences) *may be detected, its symptoms appear in all stages of the disease alike; nor does the head offer the smallest peculiarity in this respect.*' It cannot indeed be doubted that inflammations are commonly to be regarded as the consequence of fever (considered as an universal disease), and resulting from the condition in which the body has been left, after the fever has passed through its course. This is sometimes evident to inspection. The tongue affords a clear example of it. Its surface exfoliates, and it is often raw, bleeding, and chapped. The same condition must pervade the whole tract of the intestines; if the powers of the constitution are unimpaired, some tension and soreness of the abdomen, with a critical diarrhœa is the only consequence. But where the constitution proves unequal to the business of restoration, extensive gangrenes are discovered after death, which, however, were not the cause but the consequence of the fever. We see the same thing on the surface of the body after scarlatina: in mild cases the cuticle simply peels off in branny scales; but in more severe affections the skin itself is abraded, or even deep ulcerations are formed. But no one would for a moment suppose that

these ulcerations were any thing more than the *sequel* of the preceding disease. We cannot doubt that the abscesses, which have sometimes, though rarely been detected in the brain after fevers have a similar origin; and if in some of these cases, a phrenitic affection has shewn itself through the course of the fever, it must be attributed to a diseased condition of the sensorium previous to the attack of the fever.

Under the the head of *Analogical Considerations,* this writer has attempted to illustrate his argument by considering the variety of appearances detected in hydrophobia. We think the analogy is very remote and farfetched. But we fully coincide in opinion with him, that delirium, heat about the head, and the other marks of sensorial derangement, are by no means indicative of proper inflammation. We think even that some effusion between the membranes of the brain is a very doubtful sign of there having existed anyproper inflammation. Such effusion has been found, where the patient has died from an external injury. The fact is particularly noticed in one of Mr. Abernethy's publications, where a man was killed by having been gored in the neck by an ox. Indeed how ridiculous is it to presume inflammation of the brain from delirium, or any appearances of deranged sensorium, when we know that apoplexy, epilepsy, and hemiplegia, may be excited from disease of the abdominal viscera? when the sensorium is immediately acted upon by every change in the most remote part of the system, and reacts in its turn? when there cannot even be a scratch upon the skin which does not immediately influence the brain, and through it the whole body in a ratio which seems to be compounded of the force of the impression and the susceptibility of the system?

To those who have watched the progress of this assuming and self-satisfied writer for many years past, the tone of the present volume will afford an amusing and not uninstructive speculation.

He entered upon his carcer with a thorough contempt for all established practices; and was constantly indulging in sarcastic sneers or bitter railings against the sloth, negligence, and torpor, of his professional brethren; new agents were to be introduced in medecine, grand institutions to be founded; consumption and a host of evils were to be exterminated; and a new era was to begin in the history of mankind. These visions have at length wholly vanished; and we find the doctor contented to use the established methods, which have been sanctioned by the experience of ages: bleeding and blistering, emetics and cathartics, volatiles and tonics, are the agents he now condescends to employ in common with

the rest of his fraternity. Still however Dr. Beddoes cannot be contented to use common methods in a common way: murderous effusions of blood are recommended, and leeches should be laid on by relays. Whatever is advised is done with an air of extravagance, which wholly takes away our confidence in the adviser.

We have ourselves an apology to make to this writer for an unintentional offence committed against him in our review of the 'Manual of Health,' of which he is avowed to be the author. When in that work he mentioned the ease with which hydrocephalus internus might be cured, we thought so extravagant an assertion not the effect of ignorance but of a wilful design to impose on the credulity of mankind; and we averred that no writer would hazard such an assertion, except anonymously. But we were mistaken; Dr. Beddoes has here repeated the assertion, and we verily believe he has done it in the simplicity of his heart, and conceiving what he says to be true. We must therefore retract our opinion, and set this idle boast to the score of pure ignorance and a perfect misconception of the powers of medicine. Bleeding, he tells us, gives relief to the last, even where it fails to cure. True, most sapient doctor, and so it does often in *phthisis pulmonalis;* though it never yet cured a single patient. The course of the genuine hydrocephalus internus is equally steady and equally fatal.

In the course of the work before us we have met with acute remarks and ingenious suggestions; but with nothing that we can convert to use: and we think that the species of proof to which the author has resorted is very badly adapted to the end he had in view.

ART. XIV.—*Palmerin of England; in four Volumes; Corrected by Robert Southey, from the original Portuguese.* 1*l.* 4*s.* Longman. 1807.

WHILE Mr. Johnes is employed, so much to his own honour and the advantage of literature, in rescuing the old chroniclers of France from the unmerited neglect of time; and while the spirit which he has been instrumental in exciting, exerts its influence in an equally useful manner on the public press, in the reproduction of the venerable fathers of British history; Mr Southey is not without his claims to our approbation for the comparatively trifling occupations to which his hours of literary leisure are devoted. For if the historical records to which we allude present us

with a faithful picture of the extraordinary institutions and manners of our chivalrous ancestors, it is to romances that we must look for the finer features, the nice peculiarities of distinction, which are wanting to complete the resemblance. In this point of view, romance itself is an authentic record of past ages, and the labours of Mr. Southey may be viewed as accessary to those of our most active and industrious antiquaries.

The public has now for some years been in possession of this gentleman's translation of "Amadis de Gaul." Among all the books which composed Don Quixote's eccentric library, that romance and the present, 'Palmerin of England,' are the only books of chivalry which the merciless curate consents to spare. His reasons for this exemption in favour of the latter are contained in the words which Mr. S. has very appropriately chosen as the motto to his publication:

"This book, sir comrade, is of authority for two reasons: the one, because it is a right good one in itself; and the other, because the report is that a wise king of Portugal composed it. All the adventures at the castle of Miraguarda are excellent, and managed with great skill; the discourses are courtly and clear, observing with much propriety and judgment the decorum of the speaker."

The authenticity of the tradition on which the curate founded his second reason, is controverted by Mr. Southey; who, in his preface, investigates the point of authorship, and assigns the merit of the work (on grounds which appear to us at least as satisfactory as the importance of the question demands) to Francisco de Moraes, who in a dedication under his own signature, prefixed to an edition published at Lisbon in 1592, gives us to understand that he travelled into France in the train of the Portuguese ambassador, and there formed the design of writing the present *Chronicle*.

'Palmerin of England,' indeed, forms only one link in a long chain of successive *Chronicles*, beginning with that of 'Palmerin de Oliva, the famous emperour of Constantinople,' which is damned to all eternity by the curate (in Mr. S.'s opinion, with great justice), and descending through those of his sons, sons-in-law and nephews, 'Primaleon,' 'Polendos,' 'Don Duardos,' &c. &c. to that of this second Palmerin, his grandson. All or most of these have been translated, though not very faithfully, by one Antony Munday (a bookseller's hack, who worked in his calling about the close of the sixteenth century); and the restoration and improvement of that part of his labours which comprised

the last and best of the string, by an accurate comparison with the original, has formed the object of Mr. S.'s design in the present publication.

Mr. Southey's preface, to which we have already referred, contains in itself so fair and candid a critique on the original work, and so just a comparison of its respective merits with those of 'Amadis de Gaul,' that it actually supersedes whatever we might otherwise have been inclined to say on the subject; and we recommend it to every reader who may be doubtful how far he is likely to derive advantage or pleasure from the perusal of the work, to look over that essay by way of a review, and then if he finds himself encouraged by it to pursue his task, we think he will not be disappointed, nor have reason to complain of being seduced by false appearances.

In the course of our late criticisms on the Chronicles of Froissart, we found an opportunity of discussing somewhat at large the characteristic qualifications of true knighthood. Were we inclined to renew the discussion, this romance might afford us ample materials for our labour. Palmerin is meant, of course, for the image of a perfect knight; and however ridiculous great part of his conduct may appear in the exaggerated picture of romance, it may in general be regarded as a faithful *historical* painting.

The virtue of *friendship*, 'to esteem great dangers lightly in cases where it is to be manifested,' and 'that friends should conform to each other in inclination as well as in deeds,' which caused 'Florian and Pompides, perceiving Palmerin's discontent, though they knew not the cause thereof, to be in consequence little chearful,' is not only highly extolled, but exemplified in many chivalrous instances: but should a mistress come in competition, the true knight 'must needs offend against friendship in obedience to love.'

If the most romantic *constancy* distinguishes the hero, *courtesy* is no less the characteristic of his inconstant brother Florian. The termination of the combat between him and the giant Dramnziando, which occurs in volume ii. p. 112, bears a very strict resemblance to an anecdote of Froissart respecting the like courteous result of an encounter between a French and English knight, who by accident became known to each other during the fight. In another place we meet with a knight who, in mortal combat, seeing his antagonist deprived of his shield, throws away his own, to put himself on an equality with him. Of the like nature is the knightly behaviour of Floraman, who, though exceedingly exasperated, declines to fight with Albayzar at an advantage, he being somewhat weakened by a former engagement with certain giants.

Albayzar shews himself a true knight in *modestly* declining the praises that are bestowed upon him; and so does Dramuziando, in refusing to accept of foreign succour when in great danger from a single combat in which he finds himself unequally matched. The *reverence due to age* was as much understood and practised by the heroes of chivalry as by the youths of Sparta.

'It is so much more fitting, replied he of the Savage, to err by the advice of one whose long age hath had experience of many things, than to do right by that of those who have had none, that were there no other reason I would follow your counsel.' Vol. iii. p. 180.

St. Palaye reckons *eloquence* in the catalogue of knightly virtues. We have many examples of this in Froissart; the present romance, equally true to the character of the age, affords us an instance of the same in Prince Floraman.

Nothing can be too absurd for a knight in love to preach and practice. We have no intention of multiplying instances on so general a subject; but recommend the character of Prince Floraman to the study of all true lovers. We were peculiarly delighted with the fantastic occupation of that romantic champion, in writing virelays to the spirit of his dead mistress, all the while that the other knights and ladies were dancing and revelling in the palace of Constantinople.

The battles of Moraes are in general attended with very little variety or interest; but we remarked one singularity in them which may astonish the amateurs of the present day, many of the single combats closely resemble the newspaper details of pugilistic battles. Even the terms employed are strikingly similar. The engagement between Palmerin and Florian, in vol. i. p. 300, is entirely chivalrous, and yet the very model of that between Gulley and Gregson; and we were much entertained on finding that, after the Knight of the Savage had effectually wreaked his vengeance on the Giant Dramoran (vol. iv. p. 336.) 'he himself was *not so little punished* as to be able to do more that day.'

The character of 'A Good King' is well summed up in the language of chivalry, on the death of Frisol of Hungary, vol. ii. p. 227; and we will here remark, that the old Emperor Palmerin cuts a very respectable figure throughout the work, and greatly exceeds the stupid Charlemagne, celebrated by the Italian poets of the school of Turpin.

As for the ladies, Francisco de Moraes appears to have been no friend to them; for never was a book written in which their characters are so scurvily treated. To say nothing of the many heroines who make no scruple at all of breaking the law of chastity, those who pride themselves in their inviola-

ble virtue are much worse; and the general reflections with which the work abounds are of the most scurrilous nature. 'It is their quality to choose that the life of men should be at their pleasure, and their recompense to the reverse of their deserts.' Another quality is, 'that they know no mean betwixt the extremes of love and hate.' It is also 'natural when fear is at the height, that despair should accompany it, especially in women, whose courage is so little that their presence of mind fails them in every thing, except in things of appetite; for then their sudden determinations are better than what the wisest man in the world could devise after long reflection.' Again: 'it is the nature of women to wish to see discord and danger.' 'Dislike in them is more durable than love;' and moreover 'they are composed of so much vanity, that they would give their lives and souls to obtain any thing by which they could provoke others to envy; and so strong is this passion in them that nothing can equal it.'

In short, so strong is the passion of our author for this species of blasphemy, that there would be no end to our quotations if we singled out every individual instance of his unknightly spite.

The character of the heroine is more conformable to the rules of Madame de Scudery and what we may call the *depraved* age of romance, than to the principles of ancient chivalry. It forms, indeed, the precise model that Mrs. Lenox's 'Female Quixote' chose for her imitation. The least intimation of love from the most modest admirer calls down scorn and indignation on his devoted head; and, after years of faithful service, should the slightest expression of esteem or gratitude be drawn by the feelings of nature from the lips of his inexorable tyrant, she instantly flies from his sight to hide in solitude the shame and self-reproach which must necessarily ensue on so gross a violation of decorum. All this arrogance and cruelty are unaccountably represented by our author under the term 'free condition;' and here it is observable that a knight of 'free condition' is one who falls in love with and corrupts every pretty girl he meets; while a lady of 'free condition' is she who kills with disdain every unhappy wight who ventures to approach within the sphere of her attractions.

But while the 'free condition' of Miraguarda endures without any relaxation from the beginning to the end of the romance, it is but justice to the heroine to remark that she insensibly softens down, and betrays occasional symptoms of human nature, particularly during the trial of the cup, and in the interview in the garden with which she at last indulges

her constant knight, which make some amends for the unfeeling coldness of her former conduct.

The admirers of Cervantes (a very comprehensive description of readers) will find entertainment in many passages of this work, from which that great and natural painter may be supposed to have taken his designs. The adventure of the dead body, vol. ii. p. 206, probably gave occasion to one of Don Quixote's adventures. The scheme of Eutropa for overturning Christendom, by means of withholding the assistance of a few of her most famous knights, may have suggested to the poor gentleman of La Mancha his plan for the destruction of the Turkish empire. In vol. iii. p. 19, we find a truly Quixotic reason why food is unnecessary to knights errant; and Florendos, after his defeat before the eyes of Miraguarda, is but the type of the worthy master Quixada, when he determined to pass away the sad year of his enforced probation in the habit of a shepherd.

"So turning away from him, he wandered up the Tagus, his eyes bent toward the ground, and thus he went on the greater part of the day; then seating himself under the shadow of a rock, he fell asleep for pure weariness; but that sleep did not bring with it such repose as to leave him free from care; contrarywise, dreaming a thousand vain sorrows, he suffered as much trouble as though he had been waking. When he awaked, he perceived a flock of sheep by him, and around the rock under which he lay, who were passing the *sesta* under the shade of some ash-trees. The shepherd who kept them, seated on the rock above, touched a flute from time to time, whereto he recorded ditties and madrigals of such passionate and rare conceits, that they did not seem to proceed from a man of such low degree; at other times he ceased to play, and with his flock around him talked of his sorrows, as one not free from sorrow, interrupting his words with such heavy sighs as made those who heard him greatly resent his pain. The tristful knight, who heard all, sate thinking upon this man's grief, not therefore feeling his own the less; for that great grief is not diminished by perceiving that of others. Acknowledging then the greatness and power of love, how mighty it is and how widely it extends, it came into his mind that he would fain become that shepherd's companion, and if he would consent to it, pass his days with him: for every-one seeks his like, the sorrowful would consort with the sorrowful, the mirthful with him that is glad; that like should rejoice with like, being the rule of reason and nature. He found this shepherd so much a friend to a solitary life, that he would have rejected his offered company; nevertheless, when he understood wherefore it was offered, he was content that they should be solitary together.' Vol. ii. p. 77.

Like all the poets of his country, Francisco de Moraes was fond of descriptive scenery, and 'the pleasant Tagus'

always brings to his imagination every thing that is agreeable and delightful. It turned out that this shepherd whom Florendos met, was no other than Prince Floraman; and the manner in which he passed his days previous to his being joined by this pleasant companion, is described with great pastoral elegance.

'Then seeing the banks of the Tagus so fair with trees, and its gentle waters bringing to those who beheld them thoughts not less of contemplation than of delight, a wish arose within him to pass his time in those goodly woodlands, and there to make his end; so forsaking horse and armour, there he passed his days in that solitary life. And the greatest contentation he had, was to play mournful devices upon his flute, and to grave in the bark of trees some virelay of amorous and rare conceits, such as love and sorrow could devise, cutting the letters upon the trees, for in that place he had no other ink; and then this lasted long time, growing as the poplars grew in which they had been graven.' Vol. ii. p. 176.

Of the adventures best described and most worthy of notice, besides the leading ones of Miraguarda's shield, and the enchanted cup of the Thracian damsel, we shall only point out those of 'the vaulted chamber,' vol. i. p. 158; 'the perilous island,' vol. ii. p. 28; 'Urganda's library,' vol. iii. p. 289; and above all that of unreal things, particularly the basket held by a rotten rope, &c. &c. in the very beginning of the same volume. All these exhibit great fancy and very artful management. The whole history of the grand invasion of the Turks and Persians, the terrible battles which ensued, and the deaths of most of the leading characters on both sides, which occupy the latter half of the concluding volume, are as wild and romantic indeed as need be, but yet put together in such a manner as to excite considerable interest and produce a very pathetic effect.

We have now said enough to justify the good curate's criticism, and again refer our readers to Mr. Southey's preface for a more general estimate of the merits and defects of our author.

MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*Sermons by David Brichan, D. L. Minister of the Scots Church, Artillery-street,* 8vo. 8s. Williams *and* Smith. 1807.

THESE Sermons contain neither any glaring defect nor any shining excellence. The matter is common place without being enlivened by any novelty of illustration, or energized by any force of eloquence. The doctrines are what are commonly called orthodox; but they are not unaccompanied with the persuasions of practical morality. The author seems to have taken Blair for the model of his style; but it is wanting in those beauties of sentiment and diction which have obtained for the sermons of Blair such general circulation and such deserved applause.

ART. 16.—*Thoughts upon that Part of Revelations which comprehends the History of the Western Empire, or Europe, from the Commencement of Popery to its Overthrow in* 1796; *comprehending a Series of* 1260 *Years; shewing the Unity of the Prophecies of Daniel and Esdras, with the Apocalypse; and their clear Explanation of the Events which are now acting in Christendom. By C. Goring, Esq. late of Bengal.* 8vo. Walker. 1807.

IN our review of Dr. Woodhouse's Commentary on the Apocalypse, (see C. R. for Jan. 1807, p. 31,) and of Mr. Faber's Dissertations, (see C. R. for June, 1807, p. 113,) we have very fully and explicitly assigned our reasons for considering the book of Revelations as a spurious production. Every additional work which is written on the subject, tends to fortify us in that conviction; for we see that the progress of time, instead of diminishing, seems rather to augment the difficulties of the interpretation. Each succeeding interpretation seems to abound in more numerous absurdities than that which preceded. All is extravagant fancy, vague hypothesis, and wild conjecture. Modern commentators, however much they may differ in other respects, seem to agree in one particular: an endeavour to accommodate as much of the prophecy as possible to the leading events and characteristic history of their own times. This serves to inflame curiosity, and to create a relish for the dull mass of matter with which their performances usually abound. For this purpose they twist and torture every expression into that form which best accords with the monstrous incongruities of any hypothesis which they espouse.

Though we cannot bestow any praise on Mr. Goring's commentary, yet we are convinced of the goodness of his intentions, and wish that he had employed his pen on a subject less likely to bewilder himself, and to delude his fellow creatures.

ART. 17.—*A Sermon, preached at the Anniversary of the Royal Humane Society, in St. Ann's Church, Westminster, on April* 12, 1807; *and on July* 26, 1807, *at the Church of All Saints, West Ham. By the Rev. Richard Yates, B. D. F. S. A. Chaplain to his Majesty's Royal Hospital, Chelsea; Rector of Essa, alias Ashen; and alternate Preacher to the Philanthropic Society. With an Appendix of miscellaneous and appropriate Observations on Resuscitation, by the Society.* Rivingtons. 1807.

AT the anniversary festival of the Humane Society, it was 'resolved unanimously, that the thanks of this meeting be presented to the Rev. Richard Yates, for his excellent sermon preached in favour of this institution; and that he be earnestly requested to grant a copy of the same to the society for publication.' Though we do not approve of one or two points of doctrine on which Mr. Yates has, we think, unnecessarily glanced, we shall not presume to controvert the judgment of this charitable institution on the general merits of his performance.

ART. 18.—*A Letter to Mr. D. Cox, on the Subject of his Address to the Dissenters.* 1*s.* Burditt. 1807.

'Many of the reformers,' says the intelligent author of this pamphlet, 'were excellent and venerable men; and if their successors had imbibed their spirit, imitated their example, and *continued the great work which they had begun*, the church of England would long ago have been purified from many errors and corruptions which now disgrace it.' We shall not enter into the subject of controversy between Mr. Cox and the author, but request both churchmen and dissenters to live in harmony with each other, and to unite in advancing the great work of righteousness and truth.

POETRY.

ART. 19.—*Poems by the Rev. George Crabbe, L. L. B.* 8vo. 8*s.* 6*d.* Hatchard. 1807.

MR. Crabbe's pictures of low life are here painted with great force and, unhappily, also with great truth. Several of these poems passed the ordeal of public criticism twenty-five years ago; amongst them, the Village and the Library, which had considerable eclat, and appear to us yet the first in merit of the collection. However since the author has in his preface brought forward testimonials in favour of his compositions from Dr. Johnson, so parsimonious of praise; from Edmund Burke, the celebrated analyzer of the Sub-

lime and Beautiful; from Charles Fox, correct of taste in works of genius, as mighty in power, had he been called *in time* to the helm, to have saved this empire from all the evils which measures contrary to those he urged have produced;—since those great men stand now before the public as the reviewers of Mr. Crabbe's poetic works, we feel ourselves emancipated from every duty of praise or censure on the collection before us. Verse which pleased and engaged the attention of *such* men, may fairly expect approbation from the present race of readers, who do not abjure the Muses in whatever paths those divinities may choose to wander.

POLITICS.

ART. 20.—*Remarks on the Injustice and Impolicy of our late Attack upon Denmark.* 8vo. 2*s.* 6*d.* Matthews *and* Leigh. 1807.

ART. 21.—*The Policy of the Blockading System; refuted with Observations on the present Stage of the War. In a Letter to a Friend.* 2*s.* 6*d.* Effingham. Wilson. 1807.

WE have perused both these excellent pamphlets with considerable satisfaction. The political opinions which they contain, are wise, and the morality which they breathe, particularly the first, is transcendantly good. The authors of both very justly reprobate the late atrocious aggression on Denmark; the consequences of which England will long have occasion to deplore. Had the value of the plunder which we have brought from Copenhagen been ten times as great as it is, it would but ill have repaid us for the loss of that character which we once held among the nations of Europe, for generosity, for honour, and integrity. Viewed apart from all moral considerations, by which it is unequivocally condemned, there was nothing manly or courageous in the plan, or in the execution. The Danes, supposing that we cherished towards them the same pacific intentions which they did towards us, were surprised and attacked unawares in the midst of the security of peace and the confidence of amity. With the most insidious treachery our ministers watched a favourable opportunity, and assailed them with unexpected ferocity as a tyger pounces upon his unsuspecting prey. But though the crime was successfully perpetrated, because no resistance could be made, yet let those who advised the measure remember that the day of reckoning is still to come! All Europe from one extremity to the other is crying aloud for vengeance on their guilty heads. When we think on the act, we cannot help blushing for the irretrievable disgrace which it has brought on our country. And if any thing be likely, either as a moral or a political cause, to consummate our destruction, it is this black and bloody deed. As a moral cause, it has subjected us to the displeasure of the Deity, and to the retributive wrath of his moral government; as a political cause, it

has produced a sensation of horror and of hostility towards us throughout the continent, which is not soon likely to be abated. Our commercial habits render us more apt to decide on the policy of any measure by considerations of profit or loss, than by its agreement with, or its repugnance to, the great principles of morality. We have a code of ethics written in the gospel which we nominally revere, but we have another and very opposite code written in the ledgers of our merchants and in the minds of our mercantile politicians, which we practically obey. We do not consider that the spoliations of injustice are never permanent; and that at best they constitute only a precarious property, which in the end proves a cause of calamity which greatly exceeds all the contingent benefits. When our ministers found that they had got the Danish fleet and stores into their possession, we have no doubt that they congratulated themselves on the vigour and the wisdom of their proceedings. Elated with the present gain they little reflected on the eventual loss which must accrue from thus prostrating the honour of the nation in the dust, and exciting the indignation of the world against an act of unparalleled injustice and atrocity. The measure of a general blockade of the whole coast of Europe, which the English ministry have since adopted, is a declaration of nothing but impotence and folly. It is impotent, because we can never carry it into execution; and if we could carry it into execution, it would still be unwise, for it would operate less against our enemies than ourselves. It is indeed only enabling our exasperated foe to carry his own design into execution, of excluding us from every species of trade and intercourse with the continent. Buonaparte will not admit into his harbours a single ship that has touched upon our shores, and we ought to remember, that the continent can better dispense with our produce and manufactures, than we can with the commerce of the continent.

ART. 22.—*The Critic. By the Author of Plain Facts, or a Review of the Conduct of the late Ministers. Third Edition.* 8vo. 3s. Stockdale. 1807.

THE remarks which we have made on the last article will in a great measure serve as a refutation of the train of sentiment which pervades the present performance; the author of which commends the seizure of the Danish marine as a *master-piece of policy*, and applauds the *brilliant execution* of this Machiavelian contrivance. With respect to the policy, it is of much the same species as that which in private life elevates many an individual to the distinguishing altitude of the gallows; and with respect to the brilliancy of the act, we think that brilliancy might with more justice be predicated of a robber, who breaks into a house when the family are asleep, plunders it of every valuable, sets it on fire, and leaves the women and children to perish in the flames!

ART. 23.—*On the Maritime Rights of Great Britain.* Budd. 1807.

THIS writer says, 'we can only counteract Bonaparte's code of *continental aggrandizement* by a British code of *Maritime Rights:* a code which, whilst it is founded on the principles of security and self-preservation, is compatible with the purest principles of justice; and in enabling us to carry on the war with vigour, will open to us the portal of a secure peace.' We do not precisely know what this author means by 'Maritime Rights;' and we suppose that he uses the word as one of mighty sound, but to which no definite meaning is affixed. The ocean is not and cannot be made private property. It is a vast highway, designed by Providence for the intercourse of all nations; and to connect the most distant parts of the world in bonds of amity and peace. As far as right is concerned (if by right, we mean what is founded on the basis of justice, or the will of the Deity), one nation has as good a right to navigate this liquid road as another: and if therefore by the 'Maritime Rights' of Britain, this writer means that the ocean is our exclusive property, over which no ship of any other nation has a right to pass without our permission, the precepts of justice and morality, in violation of which no permanent right can be established, will not authorize the construction which he puts upon the term. As the ocean is the common property of all who have ships to launch upon its waters, THE MARITIME RIGHTS OF NATIONS MUST BE RECIPROCAL; but for one nation to declare its maritime rights to be paramount to those of every other nation in the world, is downright tyranny and injustice: it is a right which force only can support: but that which morality disclaims, and which nothing but violence upholds, is, in our vocabulary, not a right but a wrong; it is much the same as if a robber should post himself on the highway, and declare that no passenger, who was weaker than himself, should proceed on his journey without submitting to what he might, in civil, diplomatic language, call his *right of search.*

MISCELLANEOUS.

ART. 24.—*A concise Treatise on the Elementary Principles of Flower Painting, and Drawing in Water Colours, without the Aid of a Master; with Instructions for mixing the various Tints. Embellished with a Number of easy Examples, delineated from Nature. To which are added, Instructions for Painting on Satin, Silk, &c.* 8vo. Riley. 1807.

THE writer of this pamphlet, whoever he may be, seems to be a complete master of the art of puffing; and we think that the lottery office-keepers who want an addition to their host of puffers, would do well to take this gentleman into their employ. He might then adorn their attractive bills of fare with some of Mr. Riley's cake water colours, or make them more delicious by some of his *wove atlas, wove columbine, wove elephant, wove imperial, wove royal,*

wove super-royal, wove medium, and other drawing paper, which this pamphlet is intended to recommend. The name of Dr. Thornton is so abundantly praised in the course of this illiterate performance, and there is withal such a dearth of substance, and such a superfluity of froth in every page, that we should have been inclined to believe that the pamphlet was written by the doctor himself, if we had not known that the doctor's *uncommon modesty* and *transcendant attainments*, precluded the possibility of such a supposition.

ART. 25.—*Mr. Blore's Statement of a Correspondence with Richard Phillips, Esq. Sheriff, &c. &c. respecting the Antiquary's Magazine.* 1*s.* Crosby.

IN the various disputes, which happen between individuals, it is so difficult to ascertain who is right, and who is wrong, and so impossible to judge fairly and candidly from the statement of only one of the parties, that we shall dismiss the subject without further consideration.

ART. 26.—*A familiar Treatise on Perspective, designed for Ladies and those who are unacquainted with the Principles of Optics and Geometry; whereby in a few Days sufficient of this useful Science may be learned to enable any Person, accustomed to the Use of the Pencil, to draw Landscapes, and the simpler Objects of Art, with perspective Accuracy. By W. Daniel.* 12*mo.* Darton *and* Harvey. 5*s. half bound.* 1807.

THIS treatise is written with sufficient perspicuity, and is well calculated to answer the end for which it was designed.

ART. 27.—*Introduction to an Analytical Dictionary of the English Language. By David Booth. Edinburgh.* 8*vo.* Johnson. 1806.

IN the year 1805, the learned and ingenious author of the present work published 'A Prospectus of an Analytical Dictionary of the English Language;' in which he had proposed to distribute the vocabulary in classes, beginning with the explanation of the root, and proceeding with the ramifications of meaning in its different combinations. As the prefixes and terminations in the English language, which vary the primitive signification of a word, are very numerous, Mr. Booth in order to avoid the perpetual repetitions which would otherwise have been occasioned, determined to define their meaning, once for all, in an introduction. And as circumstances, which we sincerely regret to hear, have retarded the publication of this proposed dictionary, Mr. Booth has published his introduction in a separate volume. Many parts of this volume we have perused with singular satisfaction; and can safely recommend it to the reader, as containing within a short compass a greater quantity of genuine etymological

erudition, relative to the formation and structure of the English language, than any work with which we are acquainted. Mr. Booth has certainly been much indebted to the labours of Mr. Horne Tooke; but still, after deducting his obligations to that gentleman, enough will remain to establish his claim to the title of a correct, erudite, and penetrating philologist: we wish that any thing we could say could encourage him to proceed with vigour in the publication of his dictionary. We cannot assert that great will be his reward; for we well know the capricious and volatile nature of public favour, and the uncertainty of literary undertakings; but we are well assured from the present specimen, that great will be his desert.

ART. 28.—*A Reply to the Strictures of the Edinburgh Review on the Foreign Policy of Marquis Wellesley's Administration in India; comprising an Examination of the late Transactions in the Carnatic. By Lawrence Dundas Campbell, Esq.* 5*s.* Cadell. 1807.

THE publication which passes under the name of the Edinburgh Review, has in many of its disquisitions exhibited a considerable share of intellectual ability, enlivened occasionally by some sallies of wit, and what many may perhaps feel equally stimulant, considerable virulence of abuse. As these gentlemen review only a few articles, they have an opportunity, which the Monthly or Critical reviewers do not enjoy, of selecting out of the diurnal mass of publications, such as they are either best prepared to criticise, or most prone to censure or comment; and as their numbers appear only at the expiration of every three months, they have more time to digest their matter than they could have if they were compelled to notice the multitudinous productions of the press, and to bring out a number at the end of every month. These circumstances have operated very much in their favour, and have procured for their work a very extensive circulation. But we were not a little surprised to find those gentlemen, who in many instances have manifested no small portion of strong and discriminating intellect, recommending the propagation of the church of England among the Hindûs, under the power and influence of government, as *the best means of conciliating their affections.*'

If these be the *best* means of conciliation which we possess in India, they will, if persisted in, as recent accounts tend to prove, sever that continent for ever from the grasp of our dominion. The conversion of the Hindûs, if it ever take place, will be produced by the silent progression of reason, and the slow operations of time, rather than by the pragmatical intrusion of methodist missionaries, with their senseless and intolerant confessions of faith, supported as the writer in the Edinburgh Review proposes, by '*the power and influence of government.*' We cannot enter at length into the subject of difference between Mr. Campbell and the writers of that review; but we think that Mr. C. does not appear to any disadvantage in the combat with the formidable rank and file of his critical antagonists.

ART. 29.—*A general Pronouncing Dictionary, shewing at one view the Orthography, Explanation, Accentuation, and Pronunciation, of all the purest and most approved Terms in the English Language, according to the present Practice of the most eminent Lexicographers and Orators. By W. Enfield, M. A. Author of Elements of Natural Philosophy.* 12mo. Crosby. 1807.

THE type of this work is very clear, the paper very good, and the accentuation of the words in general correct.

ART. 30.—*Chronological, Biographical, and Miscellaneous Exercises, on a new Plan, designed for the daily Use of Young Ladies. By Wm. Butler, Teacher of Writing, Accounts, and Geography, in Ladies' Schools. The third Edition, enlarged.* 12mo. Harris. 1807.

THE peculiar characteristic of this work is that of recording the most remarkable circumstances *under every day in the* year; as for example, under January the first, we find the coronation of William the Conqueror; the origin of Swiss liberty in the history of William Tell; the death of Louis XII; the Union of Ireland with Great Britain; the discovery of the new planet Ceres, by M. Piazzi, &c. A variety of information is thus mingled with a certain *quantum* of amusement, and though we cannot assent to all that Mr. B. says in praise of his own plan, yet we think that it may render some service to the memory. But we are of opinion, that it is on the whole better calculated for a lounging book to lie on a parlour-window for fortuitous perusal, than as a chronological instructor for the *daily use* of young ladies. The great events of history may be studied with much more advantage in the regular concatenations of time, than in their incidental connection with any particular day of the week. With respect to literary information, this is an age of technical expedients; and hence perhaps there is so little real depth or solidity of erudition.

ART. 31.—*A Guide to useful Knowledge, or the Elements of Astronomy, Geography, Natural Philosophy, Mythology, and History. Designed for the Use of Schools. The Fourth Edition.* 12mo. *2s. 6d. bound.* Boosey. 1807.

THE most useful part of this work is the chronological table subjoined; the demand for a fourth edition, auguring its favourable reception, precludes us from the necessity of entering into any detail of its merits or defects.

ART. 32.—*Sketches of Human Manners, delineated in Stories intended to illustrate the Characters, Religion, and regular Customs, of the Inhabitants of different Parts of the World. By Priscilla Wakefield.* 12mo. Darton *and* Harvey. 1807.

WE are always rejoiced to see any production of Mrs. Wakefield. It is intended in this small volume to combine, in a few simple ste-

ries, innocent and moral entertainment with an account of the characteristic manners and peculiar customs of different countries. Most of the incidents, as well as the descriptions, are gathered from the writings of travellers of established reputation. We trust that the fair author will experience that indulgence from the public which the able manner in which she has executed her design justly entitles her to expect.

ART. 33.—*The Twin Sisters; or, the Advantages of Religion.* 12*mo.* 3*s. Second Edition.* Harris. 1807.

ON the score of morality we have no objection to the 'Twin Sisters;' but as a novel, it has not the least claim to our applause, inasmuch as it is as dull and prosing a performance as ever issued from the pen of methodism, and as opposite to the manners of the present generation as methodism to reason and common sense.

ART. 34.—*Report of the Committee of the African Institution, read to the general Meeting on the* 15*th July* 1807; *together with the Rules and Regulations which were then adopted for the Government of the Society.* 8*vo.* Phillips, Lombard Street. 1807.

THE objects of this institution are represented to be,

1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa; and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that Continent.

3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. To introduce amongst the inhabitants beneficial medical discoveries.

7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual en-

terprize and exertion in promoting any of the purposes of the Institution.

These objects appear to be highly rational in the plan, laudable in the attempt, and not likely to miscarry in the execution. We cannot help bestowing great praise on the good sense of the society, for not combining their benevolent plan for spreading the benefit of civilization over the continent of Africa with any absurd project for changing the religious creed of the natives by means of *evangelical* missionaries and methodistical fanatics. A *nominal* christianity is all that can ever be expected to be introduced among a people immersed in ignorance and barbarism, and unacquainted with the arts of civil life. The *true* christianity is a pre-eminently rational worship, and best fitted for that people who have attained a high degree of civilization. In proportion as Africa becomes civilized, the facilities will increase for her becoming christian. But to attempt to *christianize*, before we *civilize*, is to begin the work at the wrong end, and to raise a superstructure without first laying a foundation. The absurd and preposterous attempt of the Calvinist Missionaries to make proselytes in India, will, if they be not checked, produce an internal convulsion in that vast continent that will end in the subversion of British government in that quarter of the world. The massacre at Vellore ought to teach us a wary circumspection in any attempt which opposes the rooted and long-established prepossessions of the natives.

ART. 35.—*A Speech on the Utility of the learned Languages, delivered at the Great Room, No. 22, Piccadilly, on the 9th of April, 1807, when the following Question was discussed:* "Is the assertion of Mr. Cobbett true, that the learned Languages, as a Part of general Education, are worse than useless?" *To which is added, a humourous Speech on the Question relating to the Mad Dogs. By Samuel Fleming, A.M. late Tutor to the Young Roscius, Author of several Publications.* 8vo. 1s. Bent. 1807.

IF the sense or wit of this pamphlet be measured by the length of the title-page, Mr. Fleming may be thought to possess a considerable share of both; but if any other criterion be employed, we fear that he will be found deficient both in sense and wit.

TO CORRESPONDENTS.

WE have received Mr. Josse's reply to the strictures which appeared in the Anti-Jacobin, on Mordente's Spanish Grammar. We are obliged to Mr. Josse for the high opinion which he expresses of our impartiality; but we have not the presumption to sit in judgment on our fellow-labourers in the business of reviewing. Mr. Josse's MS. is left for him at our publisher's.

We are satisfied with Mr. Parkinson's explanation.

We request Mr. Cormoul to amuse himself with his philosophical speculations.

ADDRESS TO THE PUBLIC.

THE numerous testimonies of unsolicited approbation, respecting the impartial conduct of our Review, which we have lately received from all parts of the country, have determined us to make new and more vigorous exertions to merit the favour which we have obtained. We have accordingly made such arrangements as will better enable our critical industry to keep pace with the rapid motions of the press. We are far from wishing to draw any invidious comparisons between ourselves and our competitors; but we believe that, even at present, no other Review is superior to our own in an interesting variety of matter, or in the early notice of new publications.

Our political and our religious principles are, we trust, such as will secure us the steady support of the good and wise of every sect and party in the United Empire. In politics we maintain the pure principles of the British constitution; and in religion, the unsophisticated doctrine of the New Testament. We are the friends of all who are the friends of truth, of their country, and mankind. No bad book has ever been commended by us, because it was written by our friends; nor any good book been reviled, because it was the production of our enemies. We will continue to distribute impartial justice both to friends and foes; and not only an elaborate criticism, but a pure morality, shall preside in our decisions. Such is the plan which we will prosecute with unabating perseverance; and according to the degree of the execution, will be our share of the public approbation.

In future we shall enumerate at the end of each number, the principal articles which will be reviewed in the next; and to the Appendix we shall subjoin a summary of politics, principally domestic, for the last four months; and a compendious history of literature and science during the same period.

List of Articles which, with many Others, will appear in the next Number of the Critical Review.

Coxe's House of Austria, vol. I.
Corry's Observations on the Windward Coast of Africa.
Stone's Letter to the Bishop of London.
Dawes's Life of Morland.
Three Comedies from the Spanish.
Siddons's practical Illustrations of Rhetorical Gesture.
Bridgman's Nicomachean Ethics.
Polwhele's Poems.
Curtis on the Diseases of India.
Medland's Oil without Vinegar.
Howard's Translation of Ovid's Metamorphoses.
Murray's System of Chemistry.

*** *The Appendix to the present Volume of the Critical Review will be published on the 1st of next Month.*